

Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

Division

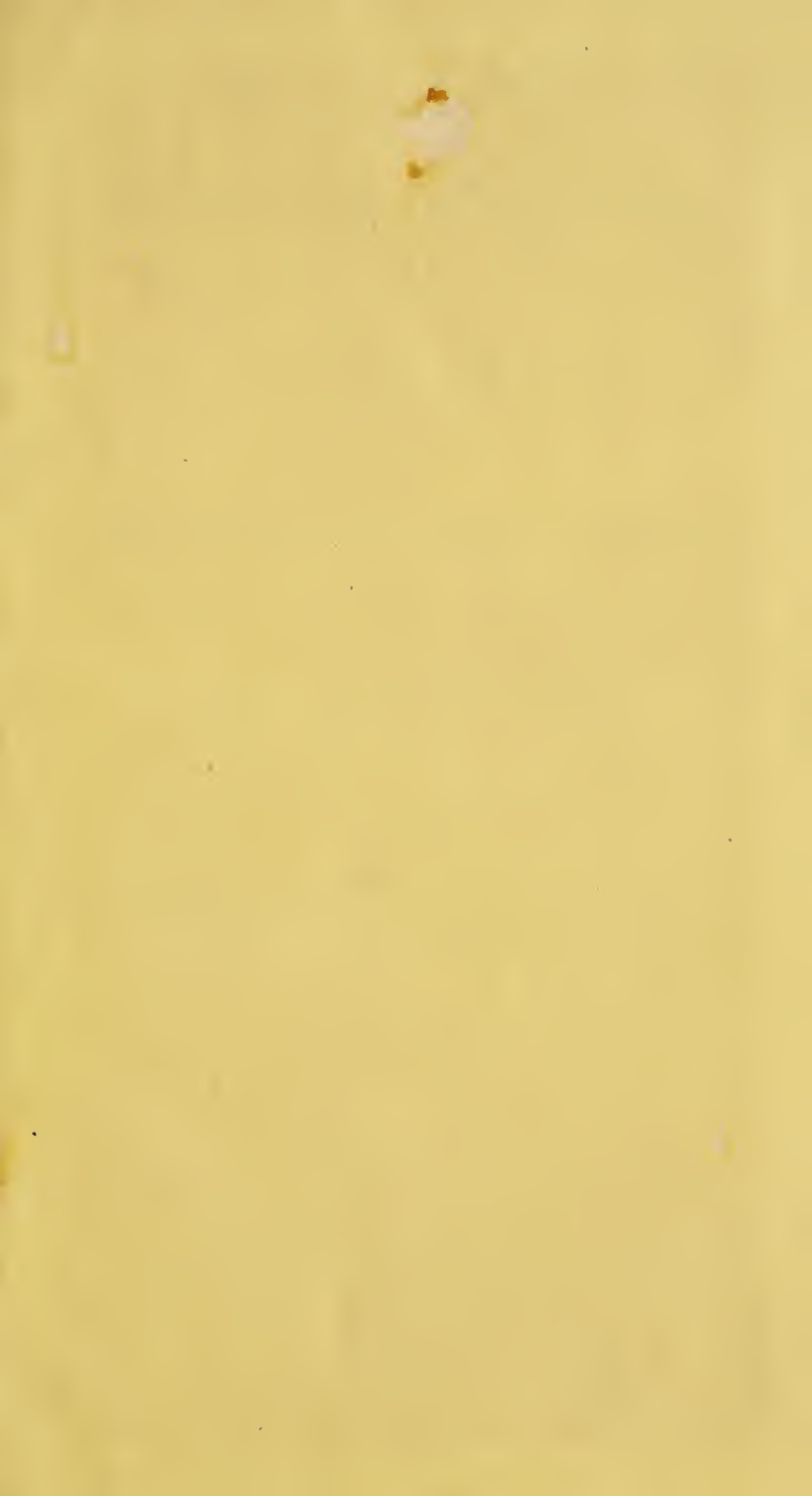
Section

Number

7
28

BX 9075 .A5 1836

The Books of discipline, a
of common order



THE

Church of Scotland

BOOKS OF DISCIPLINE,

AND OF

COMMON ORDER;

The Directory for Family Worship;

THE FORM OF PROCESS;

AND THE

ORDER OF ELECTION OF SUPERINTENDENTS,
MINISTERS, ELDERS, AND DEACONS.

EDINBURGH:

EDINBURGH PRINTING AND PUBLISHING COMPANY.

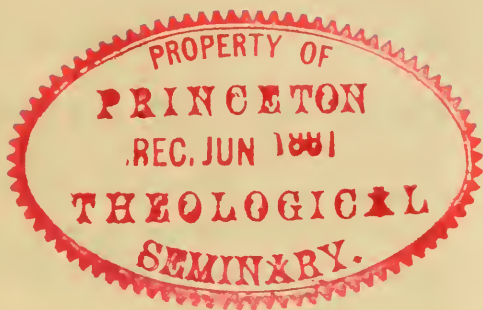
GLASGOW: J. SMITH AND SON, AND M. OGLE.

ABERDEEN: BROWN AND CO. AND LEWIS SMITH.

LONDON: SMITH, ELDER, AND CO.

MDCCCXXXVI.

EDINBURGH PRINTING COMPANY.



PREFACE.

It has long been acknowledged as a matter of much regret by the Clergy, Elders, and People in connection with all the Reformed Churches, that the truly valuable and important body of divinity contained in the two Books of Discipline, the Book of Common Order, the Directory for Family Worship, the Form of Process, and the Form and Order of the Election of Superintendents, Ministers, Elders, and Deacons, have for a very long period been almost inaccessible to the generality of readers, from the circumstance of the extreme scarcity of the original Treatises themselves, and of the very high price of *Dunlop's Collections*, and other large and expensive works in which they are now to be met with, in a reprinted form.

The Editor has been induced, on the suggestion and solicitation of many eminent individuals, to remedy this long-felt inconvenience, by publishing, for the use of Ministers, Elders, and Families, and of all in connection with the Church of Scotland, and other Churches of the Reformation, a correct edition of the most important of these works, collected

together, in a form and at a price which would place such a work within the reach of all classes of the community. The whole of the present volume has been carefully compiled, and the several treatises have been accurately collated, from the most authentic sources.

In compliance with the desire of the respectable individuals with whom the publication of this work originated, the language and orthography of the various treatises, as at first published, have been left untouched. Any attempt at modernizing either the style or spelling would have greatly lessened the force and vigour of the original; and, instead of rendering the meaning clearer, even to the modern reader, would merely have perplexed the sense of the text, and assuredly would have shaken the confidence of those who are more deeply skilled in the masculine and forcible dialect of our forefathers.

EDINBURGH, August 6, 1836.

CONTENTS.

	PAGE
I.—THE DIRECTORY FOR FAMILY WORSHIP, approved by Act of the General Assembly, anno 1647	7
II.—THE FIRST BOOK OF DISCIPLINE; or, the Policie and Discipline of the Church, drawn up by Mr John Winram, Mr John Spottiswood, John Willock, Mr John Douglass, Mr John Row, and John Knox, and presented to the Nobilitie anno 1560, and afterwards subscribed by the Kirk and Lords	19
III.—THE SECOND BUIK OF DISCIPLINE; or, Heidis and Conclusiones of the Policie of the Kirk, agreed upon in the General Assembly 1578, &c. . .	97
IV.—THE FORM OF PROCESS in the Judicatories of the Church of Scotland, with relation to Scandals and Censures; approved by Act of the General Assembly April 18, 1707	129
V.—THE BOOK OF COMMON ORDER; or the Order of the English Kirk at Geneva, whereof John Knox was Minister	157
The Preface	159
A Prayer made at the first Assembly of the English Church at Geneva, when the Con- fession of Faith and whole Orders were there read and approved	169
The Book of Common Order	171

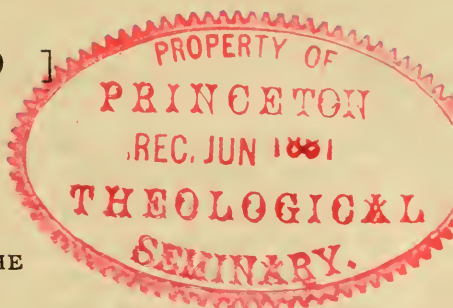
	PAGE
VI.—THE FORME AND ORDOUR OF THE ELECTION AND ADMISSION OF THE SUPERINTENDENT; which may serve in electioun of all uther MINISTERS. At Edinburgh, March 9, 1560; John Knox being Minister	217
VII.—THE ELECTIOUN OF ELDARIS AND DEACONIS in the Church of Edinburgh	226

THE
DIRECTORY
FOR
FAMILY WORSHIP,
APPROVED BY ACT OF THE
GENERAL ASSEMBLY,
ANNO 1647.



EDINBURGH, 21st May 1711.

THE GENERAL ASSEMBLY does earnestly recommend to Presbyteries to use their utmost endeavours, that the worship of God be set up and performed, in all its parts, in the families within their bounds, according to former Acts of Assembly, and directions given concerning the same.



THE

DIRECTORY FOR FAMILY WORSHIP.

AUGUST 24, 1647.

ACT for Observing the Directions of the GENERAL ASSEMBLY for Secret and Private Worship, and mutual Edification, and Censuring such as neglect Family Worship.

The GENERAL ASSEMBLY, after mature deliberation, doth approve the following rules and directions for cherishing piety, and preventing division and schism: And doth appoint ministers and ruling elders in each congregation to take special care that these directions be observed and followed: As likewise, that presbyteries and provincial synods inquire and make trial, whether the said directions be duly observed in their bounds; and to reprove or censure, according to the quality of the offence, such as should be found to be reprovably or censurable therein. And to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of family worship; the Assembly doth further require and appoint ministers and ruling elders to make diligent search and inquiry in the congregations committed to their charge respectively, whether there be among them any family or families which use to neglect

this necessary duty : And if any such family be found, the head of that family is to be first admonished privately to amend this fault, and in case of his continuing therein, he is to be gravely and sadly reprov'd by the session ; after which reproof, if he be found still to neglect family worship, let him be for his obstinacy in such an offence suspended and debarred from the Lord's Supper, as being justly esteemed unworthy to communicate therein till he amend.

DIRECTIONS

OF THE

GENERAL ASSEMBLY

CONCERNING SECRET AND PRIVATE WORSHIP, AND MUTUAL EDIFICATION; FOR CHERISHING PIETY, FOR MAINTAINING UNITY, AND AVOIDING SCHISM AND DIVISION.

BESIDES the publick worship in congregations, mercifully established in this land in great purity, it is expedient and necessary that secret worship of each person alone, and private worship of families, be pressed and set up; that with national reformation, the profession and power of godliness, both personal and domestick, be advanced.

I. And first for secret worship: It is most necessary that every one apart and by themselves be given to prayer and meditation; the unspeakable benefit whereof is best known to them who are most exercised therein, this being the mean whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And, therefore, it becometh not only pastors within their several charges to press persons of all sorts to perform this duty morning and evening, and at other occasions; but also it is incumbent to the head of every family to have a care that both themselves and all within their charge be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety, which should be in families when they are convened to that effect, are these:—First, prayer and

praises performed with a special reference, as well to the publick condition of the kirk of God and this kingdom, as to the present case of the family and every member thereof. Next, reading of Scriptures, with catechising in a plain way, that the understandings of the simpler may be the better inabled to profit under the publick ordinances, and they made more capable to understand the Scriptures when they are read; together with godly conferences tending to the edification of all the members in the most holy faith; as also admonition and rebuke upon just reasons from those who have authority in the family.

III. As the charge and office of interpreting the holy Scriptures is a part of the ministerial calling, which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his kirk: So in every family where there is any that can read, the holy Scriptures should be read ordinarily to the family. And it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard; as, for example, if any sin be reproved in the word read, use may be made thereof, to make all the family circumspect and watchful against the same; or if any judgment be threatened or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the family fear, lest the same or a worse judgment befall them, unless they beware of the sin that procured it; and finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to imploy Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort; in all which the master of the family is to have the chief hand, and any member of the family may propound a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family worship. And seeing the ordinary performance of all the parts of family worship belongeth properly to the head of the family, the minister is to stir up such as are

lazy, and train up such as are weak to a fitness for these exercises; it being always free to persons of quality, to entertain one approved by the presbytery for performing family exercise; and in other families, where the head of the family is unfit, that another constantly residing in the family, approved by the minister and session, may be employed in that service, wherein the minister and session are to be countable to the presbytery. And if a minister by Divine Providence be brought to any family, it is requisite that at no time he convene a part of the family for worship, secluding the rest; except in singular cases, specially concerning these parties, which (in Christian prudence) need not, or ought not to be imparted to others.

V. Let no idler who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in families to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family worship a special care is to be had that each family keep by themselves, neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

VII. Whatsoever hath been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble (in which cases many things are commendable, which otherwise are not tollerable), yet where God hath blessed us with peace and the purity of the gospel, such meetings of persons of divers families (except in the cases mentioned in these directions) are to be disapproved, as tending to the hindrance of the religious exercise of each family by itself, to the prejudice of the publick ministry, to the renting of the families of particular congregations, and, in progress of time, of the whole kirk; besides many offences which may come thereby, to the hardning of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the

family apart, and the whole family together, have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the publick worship, and to bless to them the publick ordinances; the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation; and the publick worship being finished, after prayer he should take an account what they have heard, and thereafter to spend the rest of the time which they may spare in catechising, and in spiritual conferences upon the word of God; or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God, that so the profit which they found in the publick ordinances may be cherished and promoved, and they more edified unto eternal life.

IX. So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure, to which effect they ought to be the more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family; and in the mean time, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth:

Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his majesty; and therefore earnestly ask of God the spirit of prayer. They are to confess their sins and the sins of the family, accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

They are to pour out their souls to God in the name of Christ by the Spirit, for forgiveness of sins, for grace to repent, to believe, and to live soberly, righteously,

and godly; and that they may serve God with joy and delight, walking before him.

They are to give thanks to God for his many mercies to his people and to themselves; and especially for his love in Christ, and for the light of the Gospel.

They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time (whether it be morning or evening), as health or sickness, prosperity or adversity.

They ought to pray for the kirk of Christ in general, for all the reformed kirks, and for this kirk in particular, and for all that suffer for the name of Christ; for all our superiors, the king's majesty, the queen, and their children; for the magistrates, ministers, and the whole body of the congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

The prayer may be closed with an earnest desire that God may be glorified in the coming of the kingdom of his Son, and in the doing of his will; and with assurance that themselves are accepted, and what they have asked according to his will shall be done.

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of Atheists and profane men; in respect of the great mercies of God to this land, and of his severe correction, wherewith he hath lately exercised us: And to this effect, persons of eminence (and all elders of the kirk) not only ought to stir up themselves and their families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families which are above-mentioned, extraordinary duties, both of humiliation and thanksgiving, are to be carefully performed in families, when the Lord by extraordinary occasions (private or publick) calleth for them.

XII. Seeing the word of God requireth that we should consider one another to provoke unto love and

good works ; therefore, at all times, and specially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot, every member of this kirk ought to stir up themselves and one another to the duties of mutual edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly, and righteously in this present world, by comforting the feeble minded, and praying with or for one another ; which duties respectively are to be performed upon special occasions offered by Divine Providence, as, namely, when under any calamity, gross or great difficulty, counsel or comfort is sought ; or when any offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII. And because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient that a person in that case, finding no ease after the use of ordinary means, private and publick, have their address to their own pastor, or some experienced Christian ; but if the person troubled in conscience be of that condition or of that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by Divine Providence, being abroad upon their particular vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest ; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these directions is no other, but that upon the one part, the power and practice of godliness among all the ministers and members of this kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed; and upon the other part, that under the name and pretext of religious exercises, no such meeting or practices be allowed, as are apt to breed error, scandal, schism, contempt, or misregard of the publick ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works not of the Spirit, but of the flesh, and are contrary to truth and peace.

ACTS of the GENERAL ASSEMBLY relating to
Family Worship.

ACT 13, ASSEMBLY 1694.

The GENERAL ASSEMBLY appoints, that the ministers and elders in each congregation take care that the worship of God be performed in the several families thereof; and if any family be found which neglecteth this necessary duty, the head of that family is to be gravely, seriously, and earnestly admonished, until he amends his fault. And recommends to ministers and kirk-sessions, that none be ruling elders who make not conscience of this necessary and unquestionable duty.

ACT 7, ASSEMBLY 1697.

The GENERAL ASSEMBLY, considering how necessary a duty it is, that the worship of God, and calling upon his name, be daily performed in all families, do recommend it to ministers and elders in each congregation to take care thereof. And it being the duty of all ruling elders and deacons to be exemplary herein, the Assembly renews and confirms the 13th act of Assembly 1694, recommending that none be ruling elders who make not conscience of this unquestionable duty: And do likewise appoint, that in case any elders or deacons shall neglect to worship God in their families by themselves, or others appointed for that effect, that they be seriously admonished to amend, and if need be, rebuked for the same; and if, notwithstanding of admonitions and rebukes of the minister and other elders, any elder or deacon continue obstinate in their neglect, that such elder or deacon be removed from his office by the presbytery. And appoints this act to be read in all the churches yearly, as also the said 13th act of the Assembly 1694, and that upon the first Sabbath of May.

THE
FIRST BOOK OF DISCIPLINE,
OR THE
POLICIE AND DISCIPLINE OF THE CHURCH;

DRAWN UP BY

MR JOHN WINRAM, MR JOHN SPOTTISWOOD,
JOHN WILLOCK, MR JOHN DOUGLASSE,
MR JOHN ROW, AND JOHN KNOX,

AND

*Presented to the Nobilitie anno 1560, and afterwards
Subscribed by the Kirk and Lords.*

EXOD. xxv. 9.

“ According to all that I shew thee, both after the fashion of the tabernacle, and after the fashion of all the ornaments thereof, even so shall ye make it.”

BOOKS OF DISCIPLINE.

Previously to the legal establishment of the Protestant religion in 1560, the Book of Common Order used by the English Church at Geneva was generally followed as the rule of worship and discipline by the Scots Reformers; but that being found inadequate to the regulation of a church consisting of numerous congregations, a Book of Discipline, adapted to the state of the Church, was soon after that event urged upon the Parliament as a necessary accompaniment to the legal institution of the National Church. Parliament, however, was dissolved without any thing being done on this subject. But the reformed clergy persevered, and the Privy Council were induced to grant a commission to five ministers to frame such a standard of ecclesiastical government. When they had completed their task on 29th May 1560, the "*Book of Policy*," or "*First Book of Discipline*," was submitted to the General Assembly, by whom it was approved; and though not formally ratified by the Council, it was subscribed by a great portion of the members. Many of them, however, were opposed to it; and by some it was stigmatized as a "devout imagination." The First Book of Discipline, therefore, though thus sanctioned by the church, was never formally and fully approved by the civil authorities.

After many commissions and conferences, with a view to the settlement of the discipline of the church, it was finally agreed on by the General Assembly in 1581, and registered in the Acts of the Kirk. The Confession of Faith, which had received the sanction of the civil government, was also declared to be the Confession of the Professors of the Reformed Doctrines of the Church of Scotland.

THE
FIRST BOOK OF DISCIPLINE.*

To the great Councell of Scotland now admitted to the Regiment, by the providence of God, and by the common consent of the Estates thereof, your honours humble Servitors and Ministers of Christ Jesus within the same, wish grace, mercy, and peace from God the Father of our Lord Jesus Christ, with the perpetual increase of the Holy Spirit.

FROM your honours we received a charge, dated at Edinburgh the 29th of April, in the yeare of our Lord 1560, requiring and commanding us, in the name of the Eternall God, as we will answer in his presence, to commit to writing, and in a book deliver to your wisdoms our judgements touching the reformation of religion which heretofore in this realme (as in others) hath been utterly corrupted; upon the receipt whereof (so many of us as were in this towne) did convene, and in unitie of minde doe offer unto your wisdoms these subsequents for common order and uniformitie to be observed in this realme concerning doctrine, administration of sacraments, election of ministers, provision for their sustentation, ecclesiastical discipline, and policie of the church; most humbly requiring your honours, that as you look for participation with Christ Jesus, that neither ye admit any thing which God's plain word shall not approve, neither yet that ye

* This edition of the First Book of Discipline is conformable to the edition printed *anno* 1621; the typographical errors are corrected; some words, which probably have been omitted by the printer, are supplied from other copies, but they are printed within brackets; and a few various readings are printed on the foot margin.

shall reject such ordinances as equitie, justice, and God's word do specifie: For as we will not bind your wisdomes to our judgements, further then we are able to prove by God's plain Scriptures; so must we most humbly crave of you, even as ye will answer in God's presence (before whom both ye and we must appeare to render accounts of all our facts), that ye repudiate nothing for pleasure and affection of men, which ye be not able to improve by God's written and revealed word.

CHAP. I.

The First Head, of Doctrine.

Seeing that Christ Jesus is he whom God the Father hath commanded onely to be heard and followed of his sheepe, we judge it necessary, that his gospell be truely and openly preached in every church and assembly of this realme; and that all doctrine repugnant to the same be utterly repressed, as damnable to man's salvation.

The Explication of the First Head.

1. Lest that upon this generalitie ungodly men take occasion to cavill, this we add for explication. *By preaching of the gospell*, we understand not onely the Scriptures of the New Testament, but also of the Olde, *to wit*, the Law, Prophets, and Histories, in which Christ Jesus is no less contained in figure, then we have him now expressed in veritie: And therefore, with the Apostle we affirme, that *all Scripture inspired of God is profitable to instruct, to reprove, and to exhort*. In which books of Old and New Testaments we affirme, that all thing necessary for the instruction of the church, and to make the man of God perfect, is contained and sufficiently expressed.

2. By *the contrary doctrine* we understand whatsoever men by lawes, councells, or constitutions, have imposed upon the consciences of men, without the express commandement of God's word, such as be the vows of chastitie, forswearing of marriage, binding of men and women to

several and disguised apparells, to the superstitious observation of fasting dayes, difference of meat for conscience sake, prayer for the dead; and keeping of holy dayes of certaine saints commanded by man, such as be all those that the Papists have invented, as the Feasts (as they terme them) of the Apostles, Martyrs, Virgines, of Christmasse, Circumcision, Epiphanie, Purification, and other fond Feasts of our Ladie: Which things, because in God's Scriptures they neither have commandement nor assurance, we judge them utterly to be abolished from this realme; affirming farther, that the obstinate maintainers and teachers of such abominations ought not to escape the punishment of the civil magistrate.

CHAP. II.

The Second Head, of the Sacraments.

1. To Christ Jesus his holy gospell truely preached, of necessity it is, that his holy sacraments be annexed, and truely ministered, as seales and visible confirmations of the spirituall promises contained in the word: and they be two, *to wit*, Baptism, and the Holy Supper of the Lord Jesus; which are then rightly ministred, when by a lawfull minister the people, before the administration of the same, are plainly instructed and put in mind of God's free grace and mercie, offered unto the penitent in Christ Jesus; when God's promises are rehearsed, the end and use of [the] sacraments preached and declared, and that in such a tongue as the people doe understand; when farther to them is nothing added, from them nothing diminished, and in their *practise nothing changed besides the institution of the Lord Jesus, and practise of his holy Apostles.

2. And albeit *the order* of Geneva, which now is used in some of our churches, is sufficient to instruct the diligent reader, how that both these sacraments may be rightly ministred; yet for an uniformitie to be kept, we have thought good to adde this as superabundant.

* Administration.

3. In baptisme we acknowledge nothing to be used except the element of water onely (that the word and declaration of the promises ought to preceed we have said before); wherefore whosoever presumeth in baptisme to use oyle, salt, waxe, spittle, conjuration and crossing, accuseth the perfect institution of Christ Jesus of *imperfection*; for it was void of all such inventions devised by men. And such as would presume to alter Christ's perfect ordinance you ought severely to punish.

4. The table of the Lord is then most rightly ministered, when it approacheth most near to Christ's own action; but plaine it is, that at supper Christ Jesus sate with his disciples, and therefore doe we judge that sitting at a table is most convenient to that holy action; that bread and wine ought to be there, that thanks ought to be given, distribution of the same made, and commandement given that the bread should be taken and eaten, and that all should likewise drinke of the cup of wine, with declaration what both the one and the other is; we suppose no godly man will doubt. For as touching the damnable error of the Papists, who dare defraud the common people of the one part of the holy sacrament, *to wit*, of the cup of the Lord's blood, we suppose their error to be so manifest, that it needeth no confutation; neither yet intend we to confute any thing in this our simple confession, but to offer public disputation to all that list opugne any thing affirmed by us.

5. That the minister breake the bread, and distribute the same to those that be next unto him, commanding the rest, every one with reverence and sobrietie, to break with other, we thinke it nearest to Christ's action, and to the perfect practise [of the Apostles], as we reade in St Paul. During the which action we thinke it necessarie, that some comfortable places of the Scripture be read, which may bring in minde the death of Christ Jesus, and the benefit of the same; for seeing that in that action we ought chiefly to remember the Lord's death, we judge the Scriptures making mention of the same, most apt to stirre up our dull mindes then, and at all times. Let the discretion of the ministers appoint the places to be read

as they think good. What times we think most convenient for the administration of the one and of the other of these sacraments, shall be declared in the *Policie of the Kirk*.*

CHAP. III.

The Third Head, touching the Abolishing of Idolatrie.

1. As we require Christ Jesus to be truly preached, and his holy sacraments rightly ministred; so [we] cannot cease to require idolatry, with all monuments and places of the same, as abbeyes, monkeries, frieries, nunneries, chapels, chanteries, cathedrall churches, chanonries, colleges, others then presently are parish churches or schooles, to be utterly suppressed in all bounds and places of this realme, except onely palaces, mansions, and dwelling places adjacent thereto, with orchards and yards of the same. As also [we desire] that idolatrie may be removed from the presence of all persons of what estate or condition that ever they be, within this realme.

2. For let your honours assuredly be perswaded, that where idolatry is maintained or permitted, where it may be suppressed, that there shall God's wrath raigne, not onely upon the blind and obstinate idolaters, but also the negligent sufferers [of the same]; especially if God have armed their hands with power to suppress such abomination.

3. By *idolatry* we understand, the masse, invocation of saints, adoration of images, and the keeping and retaining of the same: And finally, all honouring of God not contained in his holy Word.

CHAP. IV.

I. The Fourth Head, concerning Ministers and their lawfull Election.

1. In a church reformed or tending to reformation

* See chap. xi. of this book, sect. 5.

none ought to presume either to preach, or yet to minister the sacraments, till that orderly they be called to the same. Ordinarie vocation consisteth in election, examination, and admission. And because that election of ministers in this cursed Papistrie hath altogether been abused, we thinke expedient to intreat it more largely.

2. It appertaineth to the people, and to every severall congregation, to elect their minister. And in case that they be found negligent therein the space of fourty dayes, the best reformed church, *to wit*, the church of the superintendent with his councell, may present unto them a man whom they judge apt to feed the flock of Christ Jesus, who must be examined as well in life and manners as in doctrine and knowledge.

3. And that this may be done with more exact diligence, the persons that are to be examined must be commanded to appeare before men of soundest judgement, remaining in some principal town next adjacent unto them, as they that be in *Fife*, *Angus*, *Mearnes*, or *Straitharne*, to present themselves in *Saint Andrews*; these that be in *Lowthian*, *Merse*, or *Tevidaill*, in *Edinburgh*; and likewise those that be in other countries must resort to the best reformed citie and towne, *that is*, to the towne of the superintendent, where first in the schooles, or failing thereof in open assembly, and before the congregation, they must give declaration of their giftes, utterance, and knowledge, by interpreting some place of Scripture to be appointed by the ministerie; which being ended, the person that is presented, or that offereth himself to the *administration of the church, must be examined by the ministers and elders of the church, and that openly and before all that list to heare, in all the chiefe points that now be in controversie betwixt us and the *Papists*, *Anabaptists*, *Arrians*, or other such enemies to the Christian religion. In which if he be found sound, able to perswade by wholesome doctrine, and to convince the gaine-sayer, then must he be directed to the church and congregation where he should serve, that there, in

* Service.

open audience of his flock in diverse public sermons, he may give confession of his faith in the article of justification, of the office of Christ Jesus, and of the number, effect, and use of the sacraments; and finally, in the whole religion, which heretofore hath been corrupted by the Papists.

4. If his doctrine be found wholesome and able to instruct the simple, and if the church justly can reprehend nothing in his life, doctrine, nor utterance, then we judge the church, which before was destitute, unreasonable if they refuse him whom the church did offer; and [that] they should be compelled, by the censure of the councell and church, to receive the person appointed and approved by the judgement of the godly and learned; unlesse that the same church have presented a man better, or as well qualified to the examination, before that this foresaid tryall was taken of the person presented by the councell of the whole church. As for example, the councell of the church presents to any church a man to be their minister, not knowing that they are otherwise provided; in the meane time, the church is provided of another sufficient in their judgement for that charge, whom they present to the learned ministers and next reformed church to be examined. In this case the presentation of the people, to whom he should be appointed pastor, must be preferred to the presentation of the councell or greater church, unlesse the person presented by the inferiour church be judged unable of the regiment by the learned. For altogether this is to be avoided, that any man be violently intruded or thrust in upon any congregation; but this libertie with all care must be reserved to every severall church, to have their votes and suffrages in election of their ministers. But violent intrusion we call not, when the councell of the church in the feare of God, and for the salvation of the people, offereth unto them a sufficient man to instruct them, whom they shall not be forced to admit before just examination, as before is said.

II. *What may enable any person, that he may not be admitted to the Ministerie of the Church.*

5. It is to be observed that no person, noted with publique infamie, or being unable to edifie the church by wholesome doctrine, or being known of corrupt judgement, be either promoted to the regiment of the church, or yet retained in ecclesiastical administration.

Explication.

6. By *public infamy* we understand, not the common sinnes and offences which any hath committed in time of blindness, by fragility; if of the same by a better and more sober conversation, he hath declared himselfe verily penitent; but such capitall crimes as the civill sword ought and may punish with death by the word of God. For besides that the Apostle requireth the life of ministers to be so *irreprehensible*, that they have a *good testimonie from those that be without*; we judge it a thing unseemly and dangerous, that he shall have publick authoritie to preach to others life everlasting, from whom the civill magistrate may take the life temporall for a crime publickly committed; and if any object that the Prince hath pardoned his offence, and that he hath publickly repented [the same], and so not onely his life is in assurance, but also that he may be received to the ministerie of the church; we answer, that repentance doth not take away the temporall punishment of the law, neither doth the pardon of the Prince remove his infamie before man.

7. That the life and conversation of the person presented or to be elected may be the more clearely knowne, publick edicts should be directed to all parts of this realme, or at the least to those parts where the person hath been most conversant; as where he was nourished in letters, or where he continued since the yeares of infancie and childhood were passed. Straight commandement would be given, that if any capitall crimes were committed by him, that they should be notified, as if he had committed wilful murder [or] adulterie: [or] if he were a common fornicator, a theife, a drunkard, a fighter, brawler, or contentious person. These edicts ought to be notified in the chiefe cities, with the like charge and commandement, with declaration that such as concealed his

sinnes knowne, did deceive and betray, as far as in them lay, the church which is the spouse of Christ Jesus, and did communicate with the sinnes of that wicked man.

III. *Admission of Ministers.*

8. The admission of ministers to their offices must consist in [the] consent of the people and church whereto they shall be appointed, and approbation of the learned ministers appointed for their examination.

9. We judge it expedient that the admission of ministers be in open audience, [and] that some speciall minister make a sermon touching the duty and office of ministers, touching their manners, conversation, and life; as also touching the obedience which the church oweth to their ministers. Commandement should be given, as well to the minister as to the people, both being present, *to wit*, that he with all carefull diligence attend upon the flock of Christ Jesus, over the which he is appointed pastor; that he will walk in the presence of God so sincerely, that the graces of the Holy Spirit may be multiplied into him; and in the presence of men so soberly and uprightly, that his life may confirme in the eyes of men, that which by tongue and word be perswaded unto others. The people should be exhorted to reverence and honor their ministers chosen, as the servants and ambassadors of the Lord Jesus, obeying the commandements which they pronounce from God's word, even as they would obey God himselfe: For whosoever heareth Christ's ministers heareth himselfe; and whosoever rejecteth and despiseth their ministerie and exhortation, rejecteth and despiseth Christ Jesus.

10. Other ceremonie than the public approbation of the people, and declaration of the chiefe minister, that the person there presented is appointed to serve the* church, we cannot approve; for albeit the Apostles used imposition of hands, yet seeing the miracle is ceased, the using of the ceremonie we judge not necessarie.†

11. The minister elected or presented, examined, and,

* That church.

† See the Second Book of Discipline, chap. iii. sect. 6.

as sayd is, publickly admitted, may neither leave the flocke at his pleasure, to which he hath promised his fidelitie and labours; neither yet may the flocke reject or change him at their appetite, unlesse they be able to convict him of such crimes as deserve deposition, whereof we shall after speak. We mean not but that the whole church, or the most part thereof, for just considerations, may transferre a minister from one church to another; neither yet mean we, that men who now serve as it were of benevolence, may not be appointed and elected to serve in other places; but once being solemnly elected and admitted, we cannot approve that they should change at their own pleasure.

12. We are not ignorant that the raritie of godly and learned men, will seem to some a just reason why that so straight and sharpe examination should not be taken universally; for so it would appear, that the most part of the kirks shall have no minister at all: But let these men understand, that the lack of able men shall not excuse us before God, if by our consent unable men be placed over the flock of Christ Jesus; as also that amongst the Gentiles godly and learned men were as rare as they be now amongst us, when the Apostle gave the same rule to trie and examine ministers, which we now follow: And lastly, let them understand that it is alike to have no minister at all, and to have an idoll in the place of a true minister, yea, and in some case it is worse; for those that be utterly destitute of ministers will be diligent to search for them, but those that have a vain shadow, do commonly without further care content themselves with the same, and so remain they continually deceived, thinking that they have a minister when in verie deed they have none; for we cannot judge him a dispensator of God's mysteries, that in no wise can breake the bread of life to the fainting and hungrie soules; neither judge we that the sacraments can be rightly ministred by him, in whose mouth God had put no sermon of exhortation.

13. The chieftest remedie left to your honours and to us, in all this raritie of true ministers, is fervent praier unto God, that it will please his mercie *to thrust forth*

faithfull workmen into this his harvest. And next, that your honours, with consent of the church, are bound by your authoritie to compel such men as have gifts and graces able to edifie the church of God, that they bestow them where greatest necessitie shall be known; for no man may be permitted to live idle, or as themselves list, but must be appointed to travell where your wisdoms and the church shall think expedient. We cannot prescribe unto your honours certain rules how that ye shall distribute the ministers and learned men, whom God hath already sent unto you; but hereof we are assured, that it greatlie hindereth the progresse of Christ's gospell within this poore realm, that some altogether abstract their labours from the church, and others remain altogether in one place, the most part of them being idle. And therefore of your honours we require in God's name, that by your authoritie which ye have of God, ye compel all men to whom God hath given any talent to persuade, by wholesome doctrine, to bestow the same, if they be called by the church to the advancement of Christ's glorie, and the comfort of his troubled flock; and that ye, with the consent of the church, assign unto the chieftest workmen, not onelie townes to remaine in, but also provinces, that by their faithfull labours churches may be erected, and order established where none is now. And if on this manner ye shall use your power and authoritie, chieflie seeking God's glorie, and the comfort of your brethren, we doubt not but God shall blesse you and your enterprises.

IV. *For Readers.*

14. To the churches where no ministers can be had presentlie, must be appointed the most apt men that distinctlie can read the common Praiers* and the Scriptures, to exercise both themselves and the church, till they grow to greater perfection; and in process of time he that is but a reader may attain to a farther degree, and by consent of the church and discreet ministers, may be permit-

* That is, the Prayers that were printed with the *Book of Common Order* and Psalm Book.

ted to minister the sacraments; but not before that he be able somewhat to perswade by wholesome doctrine, beside his reading, and be admitted to the ministerie, as before is said. Some we know that of long time have professed Christ Jesus, whose honest conversation deserveth praise of all godly men, and whose knowledge also might greatly helpe the simple [and ignorant people], and yet they onely content themselves with reading; these must be animated, and by gentle admonition encouraged, by some exhortation to comfort their brethren, and so they may be admitted to administration of the sacraments; but such readers as neither have had exercise nor continuance in Christ's true religion, must abstain from ministration of the sacraments, till they give declaration and witnessing of their honestie and further knowledge, that none be admitted to preach but they that are qualified therefore, but rather be retained readers; and such as are preachers already, not found qualified therefore by the superintendent, [are] to be placed readers.

CHAP. V.

The Fift Head, concerning the Provision for the Ministers, and for the Distribution of the Rents and Possessions justly appertaining to the Church.

1. Seeing that of our Maister Christ Jesus, and his Apostle Paul, we have, *that the workman is worthy of his reward*, and that *the mouth of the labouring ox* ought *not to be musseled*; of necessitie it is, that honest provision be made for the ministers, which we require to be such, that they have neither occasion of sollicitude, neither yet of insolencie and wantonnesse. And this provision must be made not onely for their owne sustentation, during their lives, but also for their wives and children after them. For we judge it a thing most contrarious to reason, godlinesse, and equitie, that the widow and the children of him who in his life did faithfully serve in the kirk of God, and for that cause did not carefully make provision for his family, should after his death be left comfortlesse of all provision; which provision for the wives of

the ministers after their deceasse, is to be remitted to the discretion of the kirk.

2. Difficile it is to appoint a several stipend to every minister, by reason that the charge and necessitie of all will not be alike: For some will be continuers in one place, some will be compelled to travel and oft to change their dwelling place, if they shall have charge of divers kirks; among these some will be burdened with wife and children, and one with moe then others, and some perhaps will be single men; if equal stipends should be appointed to these that in charge should be so unequall, either should the one suffer penurie, or else should the other have superfluitie and too much. We judge therefore that every minister have sufficient whereupon to keep an house, and be sustained honestly in all things necessarie, as bookes, cloathes, flesh, fish, fewell, and other things necessarie, [forth] of the rents and treasurie of the kirk [where he serveth], at the discretion of the congregation, conforme to the qualitie of the person and necessity of the time. Wherein it is thought good that every minister shall have at least fourtie bolls meale, *twenty-six bolls malt, to finde his house bread and drinke; and more, so much as the discretion of the church findes necessarie: Besides money for buying of other provisions to his house and other necessities; the modification whereof is referred to the judgement of the kirk, to be made every yeare at the choosing of the elders and deacons of the kirk. Providing alwaies that there be advanced to every minister sufficient provision for a quarter of a yeare beforehand of all things.

3. But to him that travels from place to place, whom we call superintendent, who remaines as it were a month or lesse in one place for establishing of the kirk, and for the same purpose changing to another, must [further] consideration be had. And therefore to such we thinke sixe chalders beere, nine chalders meale, three chalders oates,† sixe hundreth merks money, to be eiked and paired at

* Some copies have only *twenty bolls malt*.

† Some copies add, *for provand to his horse*, and have only 500 merks of money.

the discretion of the prince and counsell of the realme, to be payd to him in manner foresaid.

4. The children of the ministers must have the liberties of the cities next adjacent, where their fathers laboured, freely granted. They must have the priviledges in schooles, and bursisses in colledges, *that is*, that they shall be sustained at learning, if they be found apt thereto; and failing thereof they [must] be put to some handiecraft, or exercised in some vertuous industry, whereby they may be profitable members of the commonwealth; and the same we require of their daughters, *to wit*, that they be vertuously brought up, and honestly doted when they come to maturity of years, at the discretion of the kirk. And this in God's presence we witnesse, we require not so much for our selves, or for any that appertaine to us, so that we do it for the increase of vertue and learning, and for the profite of the posterity to come; [for] it is not to be supposed that any man will dedicate himselfe and his children so to God and to his kirk, that they look for no worldly commodity; but this cankered nature which we beare, is provoked to follow vertue when it seeth profite and honour thereto annexed; and contrarily, then is vertue by many despised when vertuous and godly men are without honour; and sorry would we be that poverty should discourage men from studie, and following of the way of vertue, by which they might edifie the kirk and flock of Christ Jesus.

5. Nothing have we spoken of the stipend of readers, because if they can do nothing but reade, they neither can be called nor judged true ministers, and yet regard must be had to their labours; but so that they may be spurred forward to vertue, and not by any stipend appointed for their reading to be retained in that estate. To a reader therefore that is newly entered, fourty merkes, or more or lesse, as parishioners and readers can agree, is sufficient: Provided that he teach the children of the parish, which he must doe, besides the reading of the common prayers,* and bookes of the Old and New Tes-

* That is, the Prayers which were printed with the Psalm Book.

tament. If from reading he begin to exhort and explain the Scriptures, then ought his stipend to be augmented, till finally he come to the honour of a minister: But if he be found unable after two yeares, then must he be removed from that office, and discharged of all stipend, that another may be proved as long; for this alwaies is to be avoided, that none who is judged unable to come at any time to some reasonable knowledge, whereby he may edifie the kirk, shall be perpetually susteined upon the charge of the kirk. Farther it must be avoided, that no child, nor person within age, *that is*, within twentie one yeares of age, be admitted to the office of a reader; but readers ought to be endued with gravity and discretion, lest by their lightnesse the prayers or Scriptures read be of lesse price or estimation. It is to be noted that the reader be put in the kirk by the admission of the superintendent. The other sort of readers, who have long continued in [the course of] godliness, and have some gift of exhortation, who are of hope to attain to the degree of a minister, and [who] teach the children; we think an hundred merkes, or more or lesse, at the discretion of the kirk, may be appointed; so that difference be made, as said is, betwixt them and the ministers that openly preaches the word and ministers the sacraments.

6. Rests yet two sorts of people to be provided for upon that which is called the patrimony of the kirk, *to wit*, the poore, and teachers of the youthhead. Every several kirk must provide for the poore within it self; for fearful and horrible it is, that the poore, whom not onely God the Father in his law, but Christ Jesus in his Evangel, and the Holy Spirit speaking by St Paul, hath so earnestly commended to our care, are universally so contemned and despised. We are not patrons for stubborne and idle beggars, who, running from place to place, make a craft of their begging, whom the civill magistrate ought to [compel to work, or then] punish: But for the widow and fatherlesse, the aged, impotent or lamed, who neither can nor may travell for their sustentation, we say that God commands his people to be careful; and therefore for such, as also for persons of honestie fallen into decay

and poverty, ought such provision to be made, that of our aboundance their indigence may be relieved. How this most conveniently and most easilie may be done in every citie, and other parts of this realme, God will shew you wisdom and the meanes, so that your mindes be godly inclined thereto. All must not be suffered to beg that gladly would so doe, neither yet must beggars remain where they would, but the stout and strong beggars must be compelled to worke; and every person that may not worke, must be compelled to repair to the place where he or she was borne, unlesse of long continuance they have remained in one place; and there reasonable provision must be made for [their] sustentation, as the kirk shall appoint. The order nor summes, in our judgements, cannot particularly be appointed, until such times as the poore of every citie, town and parish, be compelled to repaire to the places where they were borne, or of their residence, where their names and number must be taken and put in roll, and then may the wisdom of the kirk appoint stipends accordingly.

CHAP. VI.

I. *The Head of the Superintendents.*

1. Because we have appointed a larger stipend to them that shall be superintendents than to the rest of the ministers; we have thought good to signifie to your honours, such reasons as moved us to make difference betwixt preachers at this time; as also how many superintendents we think necessarie, with their bounds, office, [the manner of their] election, and [the] causes that may deserve deposition from that charge.

2. We consider that if the ministers whom God hath endowed with his singular graces amongst us, should be appointed to severall places there to make their continuall residence, that then the greatest part of the realme should be destitute of all doctrine; which should not onely be the occasion of great murmur, but also be dangerous to the salvation of many. And therefore we have

thought it a thing most expedient at this time, that from the whole number of godly and learned men, now presently in this realme, be selected ten or twelve (for in so many provinces we have divided the whole), to whom charge and commandement should be given to plant and erect kirkes, to set, order, and appoint ministers as the former order prescribes, to the countries that shall be appointed to their care where none are now; and by their meanes, your love and common care over all [the] inhabitants of this realme, to whom you are equally debtors, shall evidently appear; as also the simple and ignorant, who perchance have never heard Jesus Christ truly preached, shall come to some knowledge, by the which many that are dead in superstition and ignorance shall attaine to some feeling of godlinesse, by the which they may be provoked to search and seek farther knowledge of God, and his true religion and worshipping; whereas by the contrary, if they shall be neglected, then shall they not onely grudge, but also seeke the meanes whereby they may continue in their blindness, or return to their accustomed idolatry. And therefore nothing we desire more earnestly, than that Christ Jesus be universally once preached throughout this realme, which shall not suddenly be, unlesse that by you men be appointed and compelled, faithfully to travell in such provinces as to them shall be assigned.

II. *The names of the places of residence, and severall Diocesses of the Superintendents.*

1. *Imprimis*, the superintendent of Orknay, whose diocesse shall comprehend the isles of [Orknay and] Zetland, with Catbnes and Stranaver, his residence to be in Kirkwall.

2. The superintendent of Rosse, whose diocesse shall comprehend Rosse, Sutherland, Murray, with the North Isles of Skie and Lewes, with the adjacents, his residence to be in the channonrie of Rosse.

3. The superintendent of Argyle, whose diocesse shall comprehend Argyle, Kyntyre, Lorn, the South Isles,

Arran, and Buite, with their adjacents, with [the countrey of] Lochwhaber, his residence to be in Argyle.

4. The superintendent of Aberdene, whose diocesse is betwixt Dee and Spay, conteining the shirefdoms of Aberdene and Bamfe, whose residence shall be in Old Aberdene.

5. The superintendent of Brechen, whose diocesse shall be the whole shirefdoms of the Merns and Angus, and the Brae of Mar to Dee, his residence to be in Brechen.

6. The superintendent of Fife [whose diocesse shall be Fife], and Fotherinhame to Stirling, and the whole sherifdome of Perth, his residence to be in Saint Androes.

7. The superintendent of Edinburgh, whose diocesse shall comprehend the whole sherifdoms of Lowthian, and Stirling on the south side of the water of Forth, his residence to be in Edinburgh.

8. The superintendent of Jedburgh, whose diocesse shall comprehend the whole Tivitdail, Tweeddale, Lid-disdail, and thereto is added by consent of the whole kirk* the Merse, Lawderdail, and Weddaill, with the Forrest of Ettrick, his residence to be in Jedburgh.

9. The superintendent of Glasgow, whose diocesse shall comprehend Clidsdaill, Renfrew, Menteth, Lennox, Kyle, and Cunninghame, his residence to be in Glasgow.

10. The superintendent of Dumfries, whose diocesse shall comprehend Galloway, Carrik, Nithsdail, Anandaile, with the rest of the Dailes in the West, his residence to be in Dumfries.

4. Those men must not be suffered to live as your idle bishops have done heretofore, neither must they remaine where gladly they would; but they must be preachers themselves, and such as may not make long residence in any place till their kirks be planted and provided of ministers, or at the least of readers. Charge must be given to them that they remain in no place above twenty daies in their visitation, till they have passed through their whole bounds. They must thrice everie week preach at

* This seems to have been done after the first division. For in some copies the Merse, Lawderdaill, and Stow of Tweeddale, are in the diocess of Edinburgh.

the least, and when they returne to their principall town and residence, they must be likewise exercised in preaching and edification of the kirk ; and yet they must not be suffered to continue there so long, that they may seem to neglect their other kirks : But after they have remained in their chiefe town three or foure moneths at most, they shall be compelled (unlesse by sicknesse they be retained) to re-enter in visitation, in which they shall not onely preach, but also examine the life, diligence, and behaviour of the ministers ; as also the order of the kirkes [and] the manners of the people. They must further consider how the poore be provided, how the youth be instructed : They must admonish where admonition needeth, and dresse such things as by good counsell they be able to appease. And finally, they must note such crimes as be heynous, that by the censure of the kirk the same may be corrected.

5. If the superintendent be found negligent in any of the chiefe points of his office, and specially if he be noted negligent in preaching of the word, and visitation of the kirkes ; or if he be convict of such crimes which in common ministers are damned, he must be deposed without respect of his person or office.

III. *The Election of Superintendents, &c.*

6. In this present necessity, the nomination, examination, and admission of the superintendent, cannot be so straight as we require, and as afterward it must be. For this present, therefore, we thinke expedient that either your honours by yourselves nominate so many as may serve the fore-written provinces ; or that ye give commission to such men as ye suppose the feare of God to be in, to doe the same : And the same men being called in your presence shall be by you, and such as your honours please call unto you for consultation in that case, appointed to their provinces. We thinke it expedient and necessarie, that as well the gentlemen, as burgesses of every diocie be made privy at this time to the election of the superintendent, as well to bring the kirk in some practise of her liberty, as that the pastor may be the better favoured of

the flock whom themselves have chosen. If your honours cannot finde for this present so many able [men] as necessity requireth, then in our judgments, more profitable it is those provinces vaike till God provide better for them, then that men unable to edifie and govern the kirk, so suddenly be placed in that charge; for experience hath taught us what pestilence hath been engendered in the kirk by men unable to discharge their offices. When therefore after three yeares any superintendent shall depart, or chance to be deposed, the cheefe towne within the province, *to wit*, the ministers, elders, and deacons, with the magistrate and councell of the same towne, shall nominate, and by public edicts, proclaime, as well to the superintendents, as to two or three provinces next adjacent, two or three of the most learned and godly ministers within the whole realme, that from amongst them one with public consent may be elected and appointed to the office then vacant: And this the chiefe towne shall be bound to doe within the space of twentie daies; which being expired and no man presented, then shall three of the next adjacent provinces, with consent of their superintendents, ministers, and elders, enter in the right and priviledge of the towne, and shall present every one of them one or two, if they list, to the chiefe town to be examined as the order requires; as also it shall be lawfull for all the kirks of the diocesse, to nominate within the same time such persons as they thinke worthy to stand in election, who all must be put in an edict.

7. After [the] nomination is made, publick edicts must be sent forth, warning all men that have any exception against the persons nominate, or against any of them, to be present in the chiefe town at the day affixed, and place, to object what they can against the election of any of them. Thirtie dayes we thinke sufficient to be assigned thereto;—thirtie dayes we meane after the nomination be made.

8. Which day of the election being come, the whole ministers of the province, with three or foure superintendents next adjacent, or that shall be thereto nominated, shall examine, not onely the learning, but also the man-

ners, prudence, and habilitie to governe the kirk, of all these that be nominated; that he who shall be found most worthie may be burdened with the charge. If the ministers of the whole province should bring with them the votes of them that were committed to their care, the election should be the more free; but alwayes the votes of them that convene should be required. The examinations must be publickly made, [and] they that stand in election must publickly preach; and men must be charged, in the name of God, to vote according to conscience, and not after affection. If any thing be objected against him that standeth in election, the superintendents and ministers must consider whether the objection be made of conscience or malice, and they must answer accordingly. Other ceremonies then sharp examination, approbation of the ministers and superintendents, with the publicke consent of the elders and people, we cannot allow.

9. The superintendent being elected, and appointed to his charge, must be subject to the censure and correction of ministers and elders not of his chiefe town onely, but also of the whole province over the which he is appointed overseer.

10. If his offence be known, and the ministers and elders of the towne and province be negligent in correcting of him, then the next one or two superintendents, with their ministers and elders, may convene him, and the ministers and elders of his chiefe towne, providing the same be within his owne province or chiefe towne, and accuse or correct as well the superintendent in these things that are worthy of correction, as the ministers and elders of their negligence and ungodly tolerance of his offence.

11. Whatsoever crime deserves deposition or correction of any other minister, deserveth the same in the superintendent, without exception of persons.

12. After that the kirk is established, and three yeares be passed, we require that no man be called to the office of a superintendent, who hath not at the least two years given declaration of his faithfull labours in the ministerie of some kirk.

13. No superintendent may be transferred at the plea-

sure or request of any one province, no not without the consent of the whole councell of the kirk, and that for grave causes and considerations.

14. Of one thing in the end we must admonish your honours, *to wit*, that in the appoynting of the superintendents for this present, ye disappoint not your chiefe townes, and where learning is exercised, of such ministers as may more profit by residence in one place, then by continuall travell from place to place; for if ye so doe, the youth in these places shall lack the profound interpretation of Scripture, and so shall it be long before your garden send forth many plants; where by the contrary, if one or two townes be continually exercised as they may, the commonwealth shall shortly feast of their fruit, to the comfort of the godly.

CHAP. VII.

Of Schooles [and Universities].

Seeing that the office and dutie of the godly magistrate, is not onely to purge the church of God from all superstition, and to set it at liberty from tyranny and bondage; but also to provide at the utmost of his power how it may abide in some puritie in the posterity following; we can [not] but freely communicate our judgments with your honours in this behalf.

I. The Necessitie of Schooles.

1. Seeing that God hath determined that his kirk here in earth shall be taught not by angels but by men, and seeing that men are borne ignorant of God and of all godlinesse, and seeing also he ceases to illuminate men miraculously, suddenly changing them as he did the Apostles and others in the primitive kirke: Of necessity it is that your honours be most careful for the vertuous education and godly up-bringing of the youth of this realm, if either ye now thirst unfainedly the advancement of Christ's glorie, or yet desire the continuance of his benefits to the generation following; for as the youth must

succeed to us, so we ought to be carefull that they have knowledge and erudition to profit and comfort that which ought to be most deare to us, to wit, the kirk and spouse of our Lord Jesus.

2. Of necessitie therefore we judge it, that every several kirk have one schoolmaister appointed, such a one at least as is able to teach grammar and the Latine tongue, if the town be of any reputation: If it be *upaland, where the people convene to the doctrine but once in the week, then must either the reader or the minister there appointed, take care of the children and youth of the parish, to instruct them in the first rudiments, especially in the Catechisme,† as we have it now translated in the Booke of the Common Order, called the Order of Geneva. And furder, we think it expedient, that in every notable town, and specially in the town of the superintendent, there be erected a colledge, in which the arts, at least logick and rhetorick, together with the tongues, be read by sufficient masters, for whom honest stipends must be appointed: As also [that] provision [be made] for those that be poore, and not able by themselves nor by their friends to be sustained at letters, and in speciall these that come from landward.

3. The fruit and commoditie hereof shall suddenly appeare. For first, the youth-head and tender children shall be nourished and brought up in vertue, in presence of their friends, by whose good attendance many inconveniences may be avoyded in which the youth commonly fall, either by over much libertie which they have in strange and unknowne places, while they cannot rule themselves; or else for lack of good attendance, and [of] such necessities as their tender age requires. Secondly, the exercise of children in every kirke shall be great instruction to the aged [and unlearned]. Last, the great schooles called the universities shall be réplenished with these that shall be apt to learning; for this must be carefully provided, that no father, of what estate or condition that ever he be, use his children at his own fantasie, especially

* That is, in the countrey.

† That is, Calvin's Catechism.

in their youth-head; but all must be compelled to bring up their children in learning and vertue.

4. The rich and potent may not be permitted to suffer their children to spend their youth in vaine idlenesse, as heretofore they have done. But they must be exhorted, and by the censure of the kirk compelled to dedicate their sonnes, by [training them up in] good exercises, to the profite of the kirk and commonwealth, and that they must doe of their own expences because they are able. The children of the poore must be supported and sustained on the charge of the kirk, tryall being taken whether the spirit of docility be in them found or not. If they be found apt to learning and letters, then may they not (we meane, neither the sons of the rich, nor yet of the poore) be permitted to reject learning, but must be charged to continue their studie, so that the commonwealth may have some comfort by them: And for this purpose must discreet, grave, and learned men be appointed to visit schooles for the tryall of their exercise, profit, and continuance; to wit, the minister and elders, with the best learned men in every town, shall in every quarter make examination how the youth have profited.

5. A certain time must be appointed to reading and learning of the Catechisme, and [a] certain [time] to the grammar and to the Latine tongue, and a certain [time] to the arts of philosophie, and the [other] tongues, and [a] certain [time] to that studie in the which they intend chiefly to travel for the profite of the commonwealth; which time being expired, we meane in every course, the children should either proceed to farther knowledge, or else they must be set to some handie craft, or to some other profitable exercise; providing alwaies that first they have further knowledge of Christian religion, *to wit*, the knowledge of God's law and commandments, the use and office of the same, the chief articles of the beleefe, the right form to pray unto God, the number, use, and effect of the Sacraments, the true knowledge of Christ Jesus, of his offices and natures, and such other [points], without the knowledge whereof neither any man deserves to be called a Christian, neither ought any to be admitted to

the participation of the Lord's table; and therefore thir principles ought and must be learned in the youth-head.

II. *The Time appointed to every Course.*

6. Two yeares we thinke more then sufficient to learne to reade perfectly, to answer to the Catechisme, and to have some entres in the first rudiments of grammer; to the full accomplishment whereof (we meane of the grammer) we thinke other three years or four at most sufficient to the arts, *to wit*, logick, to rhetorick, and to the Greek tongue, [we allow other] four years; and the rest till the age of 24 years, to be spent in the study, wherein the learner would profit the church or commonwealth, be it in the lawes, physick, or divinitie, which time of 24 yeares being spent in the schools, the learner must be removed to serve the church or commonwealth, unlesse he be found a necessary reader in this same colledge or university. If God shall move your hearts to establish and execute this order, and put these things in practice, your whole realme, we doubt not, within few years, will serve itselfe of true preachers, and of other officers necessary for the common-wealth.

III. *Of the Erection of Universities.*

7. The grammer schoole being erected, and of the tongues as we have said, next we think it necessary there be three universities in this whole realme, established in the three towns accustomed.* The first in St Androes, the second in Glasgow, and the third in Aberdeen. And in the first and principal university, *viz.* St Androes, that there be three colledges; and in the first colledge, which is the entry of the university, there be four classes or sieges, the first to the new supposts shall be only [of] Dialectick, next only Mathematicks, the third of Physicks only, the fourth of Medicine: And in the second colledge two classes or sieges, the first of Morall Philosophy, the second of the Lawes: And in the third colledge,

* The University of Edinburgh was not founded till the year 1582; and that in the town of Aberdeen not till some time after.

two classes or sieges, the first of the tongues, *to wit*, Greek and Hebrue, the second of Divinity.

IV. *Of Readers, of the Degrees, and Time of Studie [and of Principals and Rector, and of Bursars].*

8. *Imprimis*, In the first colledge and first classe shall be a reader of Dialectick, who shall accomplish his course thereof in a yeare. In Mathematicks, which is the second classe, shall be a reader who shall compleat his course of Arithmetick, Geometrie, Cosmography, and Astrologie in one year. In the third classe shall be a reader of Naturall Philosophy, who shall compleat his course in one yeare. And who after thir three years, by tryall and examination, shall be found sufficiently instructed in the foresaid sciences, shall be laureat and graduat in Philosophy. In the fourth classe shall be a reader of Medicine, who shall compleat his course in five years; after the study of the which time, being by examination found sufficient, they shall be graduat in Medicine.

9. *Item*, In the second colledge in the first classe, one reader onely in the Ethicks, Œconomicks, and Politicks, who shall compleat his course in the space of one yeare. In the second classe shall be two readers in the Municipal and Roman Laws, who shall compleat their course in four yeares; after which time being by examination found sufficient, they shall be graduate in the Lawes.

10. *Item*, In the third colledge in the first classe, one reader of the *Hebrew* and another of the *Greek* tongue, who shall compleat the grammer thereof in three moneths, and the remanent of the yeare, the reader of the *Hebrew* shall interpret one book of Moses, [or of] the Prophets, or the Psalms, so that this course and classe shall continue one year; the reader of the *Greek* shall interpret some book of Plato, together with some places of the New Testament [and shall compleat his course the same year]. In the second classe shall be two readers in *Divinitie*, the one in the New Testament, the other in the Old, who shall compleat their course in five years; after which time, who shall be found by examination sufficient, they shall be graduate in *Divinitie*.

11. *Item*, Wee thinke expedient that none be admitted to the first colledge, and be [made] supposts of the Universitie, unlesse he have from the master of the schoole, and minister of the town where he was instructed in the tongues, ane testimonie of his learning, docility, age, and parentage; and likewise triall be taken by certain examiners, depute by the rector and principalls of the same. And if he hath been taught [the] dialectick, and be found sufficiently instructed therein, he shall incontinent the same year be promoted to the classe of mathematicks.

12. *Item*, That none be admitted to the classe of medicine, but he that shall have his testimoniall of his time well spent in Dialectick, Mathematicks, and Physicks, and of his docility in the last.

13. *Item*, That none be admitted unto the classe of the lawes, but he that shall have sufficient testimonialls of his time well spent in Dialecticks, Mathematicks, Physicks, Ethicks, Œconomicks, and Politicks, and of his docilitie in the last.

14. *Item*, That none be admitted unto the classe and siege of divinity, but he that shall have sufficient testimonialls of his time well spent in Dialectick, Mathematicks, Physicks, Ethicks, Œconomicks, and Politicks, and the Hebrew tongue, and of his docilitie in the moral philosophy and the Hebrew tongue. But neither shall such as apply them[selves] to heare the Lawes, be compelled to heare Medicine; neither such as apply them[selves] to heare Divinitie, be compelled to heare either Medicine or yet the Lawes.

15. *Item*; In the second University, which is Glasgow, shall be two colledges onely: In the first shall be a classe of Dialectick, an other of Mathematicks, the third of Physicks, ordered in all sorts as S. Androes.

16. *Item*, In the second [colledge shall be] foure classes, the first of Moral Philosophy, Ethicks, Œconomicks, and Politicks; the second of the Municipal and Roman Lawes; the third of the Hebrew tongue; the fourth of Divinity: Which shall be ordered in all sorts [according]

to that we have written in the order of the Universitie of St Androes.*

17. The third University of Aberdeen shall be conforme to this Universitie of Glasgow in all sorts.

18. *Item*, We thinke needfull that there be chosen [forth] of the bodie of the Universitie to every colledge, a Principall, [who must be a] man of learning, discretion, and diligence. He shall receive the whole rents of the colledge, and distribute the same according to the erection of the colledge, and shall dayly hearken the dyet counts; adjoyning to him[selfe] weekly one of the readers or regents, above whom he shall take attendance upon their diligence, as well in their reading as exercising of the yowth in the matter taught: [he shall oversee] the policie and uphold of the place: And for punishment of crimes shall hold a weekly convention with the whole members of the colledge. He shall be countable yearly to the superintendent, rector, and the [rest of the] principalls convened, about the first of November. His election shall be in this sort, there shall be three of the most sufficient men of the Universitie (not principalls already) nominate by the members of the colledge whose principall is departed [and who are] sworn to follow their consciences, [then these three shall be] publickly proponed through the whole Universitie: Eight days after the which time, the superintendent himselfe or his speciall procurator, with the rector and the rest of the principalls, as a chapter convenit, shall confirme one of the three they think most sufficient; being before sworn to do the same with a single eye but respect to fead or favour.

19. *Item*, In every colledge we thinke needfull at least a steward, a cooke, a gardiner, and porter, who shall be subject to [the] discipline of the principall, as [are] the rest.

20. *Item*, That everie universitie have a beddall sub-

* There is here no mention made of Medicine or Greek; but it is probable that a Professor of Greek was designed both for Glasgow and Aberdeen, for the reason given in the remark on the 25th section of this chapter.

† Some copies have *buildings*.

ject to serve at all times throughout the whole universitie, as the rector and principall shall command.

21. *Item*, That everie universitie have a rector chosen from yeare to yeare as shall follow. The principalls being convened with the whole regents chapterly, shall be sworn that every man [speaking] in his [own] roome, shall nominate such a one as his conscience shall testify to be most sufficient to beare such charge and dignity; and three of them that shall be ofttest nominated shall be put in edict publickly fifteen daies before Michaelmas; and then shall on Michaelmas even convene the whole principalls, regents, and supposts that are graduat, or at the least [have] studied their time in Ethicks, Œconomicks, and Politicks, and no others yonger; and every one [having] first protested in God's presence to follow the sincere dytment of their conscience, shall nominate [one] of the three, and he that hath most votes shall be confirmed by the superintendent and principals, and his duty with an exhortation proponed unto him, and this to be the 28 day of September; and thereafter [an oath] shall be taken [of] him for his just and godly government, and of the rest [for their] lawful submission and obedience: He shall be propyned by the university at his entry with a new garment,* bearing *insignia magistratus*. [And] he shall be holden monethly to visite every colledge, and with his presence decore and examine the lections and exercises thereof. His assessors shall be a lawyer and a theologue, with whose advice he shall decide all questions civill betwixt the members of the university. If any without the university persue a member thereof, or he be persued by a member of the same, he shall assist the provost and baillies in these cases, or other judges competent, to see justice be ministred. In like wise if any of the university be criminally persued, he shall assist the judges competent, and see that justice be ministred.

22. *Item*, We think [it] expedient that in every col-

* Some copies have, *insignia magistratus* being borne before him, he shall visite every colledge monethly, &c.

ledge in every university there be 24 bursars, divided equally in all the classes and sieges as is above expremitted; *that is*, in St Androes 72 bursars, in Glasgow 48 bursars, in Aberdeen 48, to be susteined onely in meat upon the charges of the colledge; and to be admitted at the examination to the ministerie [of the town] and chaptour of principalls in the university as well in the docility of the persons offered, as of the ability of their parents to susteine them themselves, and not to burden the commonwealth with them.

V. *Of the Stipends and Expenses necessary.*

23. We thinke expedient that the universities be doted with temporall lands, with rents and revenues of the bishopricks temporalitie, and of the kirkes collegiat, so farre as their ordinary charges shall require; and therefore that it would please your honours, by advice of your honourable counsell and vote of Parliament, to do the same. And to the effect the same may be shortly expedit, we have recollected the summes we think necessary for the same.

24. *Imprimis*, For the ordinary stipend of the Dialectician reader, the Mathematician, Physician, and Morall Philosopher, we think sufficient an hundred pounds for every one of them.

Item, For the stipend of every reader in Medicine and Lawes, a hundreth thirty three pounds six shillings and eight pennies.

Item, To every reader in Hebrew, Greek, and Divinity, 200 pounds.

Item, To every principall of a colledge, 200 pounds.

Item, To every steward [for his fee] 16 pounds.

Item, To every gardiner, to every cooke, and porter, to ilk one of them ten merks.

Item, To the buird of every bursar without the classe of theologie 20 pounds.

Item, [To every bursar] in the classes of theologie, which will be onely 12 persons in St Androes, 24 pounds.

25. [The] summe of [the] yearly and ordinary ex-

penses in the university of St Androes, extendeth to 3796 pounds.

[The] summe of [the] yearly and ordinary expenses of Glasgow [extends to] 2922 pounds. * [The summe of] Aberdein to 2922 pounds.

[The] summe of the ordinary charges of the whole is 9640 pounds.

26. *Item*, The beddalls stipend shall be of every intrant and suppost of the university 2 shillings, of every one graduate in Philosophy three shillings, of every one graduate in Medicine or Lawes four shillings, in Theologie five shillings; all bursars being excepted.

27. *Item*, We have thought good for building and upholding of the places† a general collect be made; and that every Earl's sonne, at his entry to the university, shall give 40 shilling, and likewise at every graduation 40 shilling. *Item*, Each Lord's sonne likewise, at such times, 30 shilling, each freeholding Baron's sonne 20 shilling, every fewar and substantious gentleman's sonne 1 mark. *Item*, Every substantious husband and burgess sonne at each time 10 shilling. *Item*, Every one of the rest, not excepting the bursars, 5 shilling at each time. And that this be gathered in a common box, put in keeping to the principall of the theologians, every principall having a key thereof, to be [opened, and the money] counted each year once, with the interest of principalls to be laid in the same, upon the 15 day of November, in presence of the superintendent, rector, and whole principalls; and with their whole consent, or at least the most part of them, reserved or employed only upon the building and upholding of the places, and repairing of the same, as necessitie shall require. And therefore the rector with his assistant shall be holden to visit the places each yeare once incontinent after he be promoted upon the last of October, or thereby.

* The ordinary expenses of Glasgow or Aberdeen extend only to 2722 pounds and one merk, so that probably it was designed that these two universities should have had each of them a professor of Greek, whose salary was to have been 200 pounds.

† Fabrick.

VI. *Of the Priviledges of the Universitie.*

28. Seeing we desire that innocencie should defend us rather then priviledge, we think that each person of the University should answer before the Provost and Bailiffs of the town where the Universitie is, for all crimes whereof they are accused, onely that the rector be assessor to the [magistrates] in the said actions. In civill matters, if the question be betwixt members of the University on each side, making their residence and exercise therein for the time, in that case the partie called shall not be holden to answer but onely before the rector and his assessors heretofore exprimed: In all other cases of civill pursuit, the generall rule of the law [is] to be observed, *actor sequatur forum rei*.

29. The rector and all inferiour members of the universitie must be exempted from all taxations, imposts, [and] charges of warr; or any other charge that may onerate or abstract him or them from the care of his office, such as tutorie, curatorie, or any such like that are established, or hereafter shall be established in our common-weale; to the effect, that without trouble they may wait on the up-bringing of the youth in learning, and bestow their time onely in that most necessarie exercise.

30. All other things touching the books to be read in ilk classe, and all such like particular affaires, we referre to the discretion of the masters, principals and regents, with their well-advised counsel; not doubting but if God shall grant quietnesse, and give your wisdomes grace to set forward letters in the sort prescribed, ye shall leave wisdom and learning to your posterity, a treasure more to be esteemed than any earthly treasure ye are able to amasse for them, which without wisdom are more able to be their ruin and confusion, then [their] help and comfort. And as this is most true, so we leave it with the rest of the commodities to be weighed by your honours wisdom, and set forwards by your authority to the most high advancement of this common-wealth committed to your charge.

CHAP. VIII.

The Sixt Head, of the Rents and Patrimonie of the Church.

1. Thir two sorts of men, that is to say, ministers [of the word] and the poore, together with the schooles, when order shall be taken thereanent, must be susteyned upon the *charges of the kirk; and therefore provision must be made how, and by whom such summes must be lifted. But before we enter in this head, we must crave of your honours, in the name of the Eternal God and of his Son Christ Jesus, that ye have respect to your poor brethren, the labourers and manurers of the ground; who by thir cruell beastes the Papists have before been opprest, that their life to them hath been dolorous and bitter: If ye will have God author and approver of this reformation, ye must now follow their foote-steps, but ye must have compassion of your brethren, appointing them to pay reasonable tiends, that they may finde some benefite of Christ Jesus now preached unto them.

2. With the grieve of our hearts we heare, that some gentlemen are now as cruell over their tenants as ever were the Papists, requiring of them [the tiends and] whatsoever they afore paid to the kirk, so that the Papistical tyrannie shall onely be changed into the tyrannie of the lord and laird. We dare not flatter your honours, neither yet is it profitable for you that we so doe: [For neither shall we,] if we permit cruelty to be used; neither shall ye, who by your authoritie ought to gainestand such oppression, nor yet they that use the same, escape God's heavie and fearfull judgements. The gentlemen, barones, earles, lords, and others, must be content to live upon their just rents, and suffer the kirk to be restored to her [right and] liberty; that by her restitution, the poore, who heretofore by the cruell Papists have been spoiled and oppressed, may now receive some comfort and relaxation, that their tiends and other exactions be cleane

* Rents.

discharged, and no more taken in times comming. The uppermost claith, corps-present, clerk-maile, the pasche-offering, tiend-ale, and all handlings upaland,* can neither be required nor received of good conscience.

3. Neither do we judge it to proceed of justice, that any man should possess the tiends of another, but we think it a most reasonable thing that every man have the use of his own tiends, provided that he answer to the deacons and treasurers of the kirk, of that which [of] justice shall be appointed to him. We require the deacons and treasurers rather to receive the rents, then the ministers themselves; because that of the tiends must not onely the minister be susteined, but also the poore and schooles. And therefore we think it expedient that common treasurers, viz. the deacons, be appointed from yeare to yeare, to receive the whole rents appertaining to the kirk, and that commandement be given that none be permitted either to receive or yet to intromet with any thing appertaining to the sustentation of the persons foresaid, but such as by common consent of the kirk are thereto appointed.

4. If any think this prejudiciall to the tackes and assedations of them that now possesse the tiends: Let them understand that their unjust possession is no possession before God; for they of whom they received their title, and pre-supposed right or warrant, were theeves and murtherers, and had no power so to alienate the patrimonie and common good of the kirk. And yet we are not so extreame but that we wish just recompence to be made to such as have debursed summes of money to the unjust possessors, so that it hath not been done of late dayes in prejudice of the kirk; but such as are found and known to be done of plaine collusion, in no wayes ought to be maintained by you: And for that purpose we think it most expedient that whosoever have assedation of tiends [of] any kirk [in part or in whole], be openly warned to produce their assedation and assurance, that cognition being taken, the just taksimen may have

* Exactions in the country.

the just and reasonable recompense for the yeares that are to runne, the profite of the yeares past being considered and deduced; and the unjust and surmised may be served accordingly, so that the kirk in the end may receive her libertie and freedom, and that onely for the reliefe of the poore.

5. Your honours may easily understand that we speake not now for our selves, but in favour of the labourers defrauded and opprest by the priests, and by their confederate pensioners; for while that the priests pensioner his idle belly is delicately fed, the poore, to whom the portion of that appertaines, was pyned with hunger, and moreover the true labourer was compelled to pay that which he ought not: For the labourer is neither debtor to the dumbe dogge called the bishop, neither yet to his hired pensioner, but is debtor onely to the kirk; and the kirk is bound to sustaine and nourish of her charges the persons before mentioned, *to wit*, the ministers of the word, the poore, and the teachers of the youth.

6. But now to returne to the former head. The summes able to sustaine the forenamed persons, and to furnish all things appertaining to the preservation of good order and policie within the kirk, must be lifted of the tenths, *to wit*, the tenth sheaf of [all sorts of corn], hay, hemp, [and] lint; [tenth] fishe, tenth calfe, tenth lamb, tenth wooll, tenth folle, tenth cheese. And because that we know that the tenth reasonably taken, as is before expressed, will not suffice to discharge the former necessity; we thinke that all things doted to hospitality, and annual rents both in burgh and land pertaining to the priests, chanteries, colledges, chappellanries, and the freeries of all orders, to the sisters of the seenes, and such kirk or kirks within the townes and parishes where they were doted. Furthermore, to the upholding of the universities, and sustentation of the superintendents, the whole renew of the temporality of the bishops, deanes, and archdeanes lands, and of all rents of lands pertaining to the cathedrall kirks whatsoever. And further [we thinke that] merchants and rich craftsmen in free burghs, having

nothing to doe with the manuring of the ground, must make some provision in their cities, towns, and dwelling places, for to support the need of the kirk.

7. To the ministers, and failing thereof the readers, must be restored their manses and gleibs; for else they cannot serve [nor attend] their flocks at all times, as their dutie is. If any gleib exceed six akers of ground, the rest shall remain in the hands of the possessours, till [further] order be taken therein.

8. The receivers and collectors of these rents and duties must be deacons or thesaurers appointed from yeare to yeare in every kirk, and by the common consent and free election of the kirk, the deacons must distribute no part of that which is collected, but by command of the ministers and elders; and they may command nothing to be delivered, but as the kirk hath before determined, *to wit*, the deacons shall of the first part pay the summes, either quarterly, or from halfe yeare to halfe yeare, to the ministers which the kirk hath appointed. The same they shall doe to the schoolmasters, readers, and hospitall if any be, receiving alwayes an acquittance for their discharge.

9. If any extraordinary summes be to be delivered, then must the ministers, elders, and deacons, consult whether the deliverance of such summes doth stand with the common utilitie of the kirk or not, and if they do universally condescend and agree upon the affirmative or negative, then because they are in credite and office for the yeare, they may do as best seems; but if there be any controversy amongst themselves, the whole kirk must be made privy, and after that the matter be proponed, and the reasons [heard], the judgment of the kirk with the minister's consent shall prevaile.

10. The deacons shall be compelled and bound to make accounts to the minister and elders of that which they received, as oft as the policie shall appoint; and the elders when they are changed, which must be every yeare, must cleare their count before such auditors as the kirk shall appoint; and both the deacons and elders

being changed, shall deliver to them that shall be new elected all summes of money, cornes, and other profites, resting in their hands: the tickets whereof must be delivered to the superintendents in their visitation, and by them to the great councell of the kirk, that as well the aboundance as the indigence of everie kirk may be evidently known, that a reasonable equality may be had throughout this whole realm. If this order be perfectly kept, corruption cannot suddenly enter. For the free and yearly election of deacons and elders* shall suffer none to usurp a perpetuall domination over the kirk; the knowledge of the rentall shall suffer them to receive no more then whereof they shall be bound to make accounts; the deliverance of money to the new officers shall not suffer private men [to] use in their private business, that which appertaines to the publick affaires of the kirk.

CHAP. IX.

I. The Seventh Head, of Ecclesiasticall Discipline

1. As that no common-wealth can flourish or long endure without good lawes and sharp execution of the same; so neither can the kirk of God be brought to purity, neither yet be retained in the same, without the order of ecclesiasticall discipline, which stands in reprov- ing and correcting of the faults, which the civill sword either doth neglect, or [may] not punish: blasphemie, adulterie, murder, perjurie, and other crimes capitall, worthy of death, ought not properly to fall under [the] censure of the kirk; because all such open transgressors of God's lawes ought to be taken away by the civill sword. But drunkenness, excesse, be it in apparell or be it in eating and drinking, fornication, oppressing of the poore by exactions, deceit in buying and selling by wrang met and measure, wanton words and licentious

* See the Second Book of Discipline, chap. vi. sect. 2. and chap. viii. sect. 2.

living tending to slander, do properly appertaine to the kirk of God to punish them as God's word commands.

2. But because this accursed Papistrie hath brought in such confusion into the world, that neither was vertue rightly praised, neither yet vice severely punished; the kirk of God is compelled to draw the sword which of God she hath received, against such open and manifest contemners, cursing and excommunicating all such, as well those whom the civill sword ought to punish as the other, from all participation with her in prayers and sacraments till open repentance appeare manifestly in them. As the order and proceeding to excommunication ought to be slow and grave, so being once pronounced against any person of what estate or condition that ever they be, it must be kept with all severity; for lawes made and not kept engender contempt of vertue, and bring in confusion and liberty to sinne; and therefore this order we thinke expedient to be observed afore and after excommunication.

3. First, if the offence be secret or known to few men, and rather stands in suspicion, then in manifest probation, the offender ought to be privately admonished to abstaine from all appearance of evill, which if he promise to doe, and declare himselfe sober, honest, and one that feares God and feares to offend his brethren, then may the secret admonition suffice for his correction. But if he either contemne the admonition or after promise made to shew himselfe no more circumspect then he was before, then must the minister admonish him, to whom if he be found inobedient they must proceed according to the rule of Christ, as after shall be declared.

4. If the crime be publick, and such as is heynous, as fornication, drunkennesse, fighting, common swearing, or execration, then ought the offender to be called in presence of the minister, elders and deacons, where his sinne and trespassse ought to be declared and aggregated, so that his conscience may feele how farre he hath offended God, and what slander he hath raised in the kirk; if signes of unfained repentance appeare in him, and if he require to be admitted to publick repentance,

the minister may appoint unto him a day when the whole kirk convenes together, that in presence of all he may testify his repentance which before he professed: which if he accept, and with reverence confesse his sinne, earnestly desiring the congregation to pray to God with him for mercy, and to accept him in their societie notwithstanding the former offence; then the kirk may and ought to receive him as a penitent, for the kirk ought to be no more severe then God declares himselfe to be, who witnesses that *in whatsoever houre a sinner unfeignedly repents, and turnes from his wicked way, that he will not remember one of his iniquities*; and therefore ought the kirk diligently to advert that it excommunicate not those whom God absolves.

5. If the offender called before the ministerie be found stubborn, hard-hearted, or in whom no signe of repentance appeares, then must he be dimitted with an exhortation to consider the dangerous estate in which he stands; assuring him that if they finde in him no other tokens of amendment of life, that they will be compelled to seek a further remedy: if he, within a certaine space, shew his repentance to the ministerie, they may present him to the kirk, as before is said.

6. If he continue not in his repentance, then must the kirk be advertised that such crimes are committed amongst them, which by the ministry hath bene reprehended, and the persons provoked to repent; whereof because no signes appeare unto them, they could not but signifie unto the kirk the crimes, but not the person, requiring them earnestly to call to God to move and touch the heart of the offender, so that suddenly and earnestly he may repent.

7. If the person maligne, the next day of publick assembly, the crime and the person must be both notified unto the kirk, and their judgments must be required, if that such crimes ought to be suffred unpunished among them: Request also should be made to the most discrete and nearest friend of the offender to travell with him to bring him to [the] knowledge of himself, and of his dangerous estate; with a commandement given to all men to

call to God for the conversion of the unpenitent. If a solemne and speciall prayer were drawne for that purpose, the thing would be more gravely done.*

8. The third Sonday the minister ought to require, if the unpenitent have declared any signes of repentance to one of the ministry, and if he have, then may the minister appoint him to be examined by the whole ministry; either then instantly, or another day affixed to the consistorie: And if repentance appeare, as well for his crime as for his long contempt, then he may be presented to the kirk, and make his confession to be accepted as before is said: But if no man signifie his repentance, then ought he to be excommunicated, and by the mouth of the minister, and consent of the ministry, and commandement of the kirk, must such a contemner be pronounced excommunicate from God, and from all society of the kirk.

9. After which sentence may no person (his wife and family onely excepted) have any kind of conversation with him, be it in eating and drinking, buying and selling, yea in saluting or talking with him; except that it be at commandement or licence of the ministrie for his conversion: That he, by such meanes confounded, seeing himselfe abhorred of the godly and faithful, may have occasion to repent, and so be saved. The sentence of excommunication must be published universally throughout the realme, lest that any man should pretend ignorance.

10. His children begotten and born after that sentence and before his repentance, may not be admitted to baptism till either they be of age to require the same, or else that the mother or some of his speciall friends, members of the kirk, offer and present the child, abhorring and damning the iniquity and obstinate contempt of the impenitent. If any man should think it severe that the child should be punished for the iniquity of the father, let him understand that the sacraments appertaine to the

* See the Ordour of Excommunication, and of Public Repentance, chap. ii.

faithfull and their seed; but such as stubbornly contemne all godly admonition, and obstinately remaine in their iniquity, cannot be accounted amongst the faithfull.

II. *The Order for Public Offenders.*

We have spoken nothing of them that commit horrible crimes, as murtherers, manslaughterers, adulterers; for such, as we have said, the civill sword ought to punish to death: But in case they be permitted to live, then must the kirk, as is before said, draw the sword which of God she hath received, holding them as accursed, even in their very fact. The offender being first called, and [the] order of the kirk used against him, in the same manner as the persons for their obstinate impenitency are publickly excommunicate. So that the obstinate impenitent after the sentence of excommunication, and the murtherer or adulterer stand in one case, as concerning the judgement of the kirk; *that is*, neither of both may be received in the fellowship of the kirk to prayers or sacraments (but to hearing the word they may) till first they offer themselves to the ministrie, humbly requiring the ministers and elders to pray to God for them, and also to be intercessors to the kirk that they may be admitted to publick repentance, and to the fruition of the benefits of Christ Jesus, distributed to the members of his bodie.

12. If this request be humbly made, then may not the ministers refuse to signifie the same unto the kirk, the next day of publick preaching the minister giving exhortation to the kirk to pray to God to perform the worke which he appears to have begun, working in the heart of the offender unfained repentance of his grievous crime and offence, [with a sense] and feeling of his great mercy, by the operation of the Holy Spirit. Thereafter one day ought publickly to be assigned unto him to give open profession of his offence and contempt, and so to make publick satisfaction to the kirk of God: Which day the offender must appear in presence of the whole kirk, with his own mouth damning his own impiety, publickly confessing the same; desiring of God his mercy and grace, and [of] his congregation that it would please them to

receive him in their society, as before is said. The minister must examine him diligently whether he finds a hatred and displeasure of his sinne, as well of his contempt as of his crime: Which if he confesse, he must travell with him to see what hope he hath of God's mercies.

13. If he finde him [humbly disposed, and] reasonably instructed in the knowledge of Christ Jesus, and the vertue of his death; then may the minister comfort him with God's infallible promises, and demand of the kirk if they be content to receive that creature of God, whom Satan before had drawn in his nettes, into the society of their bodie, seeing that he [hath] declared himselfe penitent: Which if the kirk grant, as they cannot justly deny the same, then ought the minister in public prayer commend him to God, [and] confesse the sinne of that offender before the whole kirk, desiring mercy and grace for Christ Jesus sake. Which prayer being ended, the minister ought to exhort the kirk to receive that penitent brother into their favours, as they require God to receive themselves when they offend; and in signe of their consent, the elders and chiefe men of the kirk shall take the penitent by the hand, and one or two in the name of the rest shall kiss and embrace him with reverence and gravitie as a member of Christ Jesus.

14. Which being done, the minister shall exhort the received, that he take diligent heed in times comming, that Sathan trap him not in such crimes, admonishing him that he* will not cease to tempt and trie by all meanes possible to bring him from that obedience which he hath given to God and to the ordinance of Jesus Christ. The exhortation being ended, the minister ought to give publick thanks unto God for the conversion of their brother, and for all benefits which we receive of Christ Jesus, praying for the increase and continuance of the same.

15. If the penitent after he hath offered himself unto the ministerie, or to the kirk, be found ignorant of the

* How that enemy will not, &c.

principall points of our religion, and chiefly in the articles of justification and of the offices of Christ Jesus, then ought he to be exactly instructed before he be received. For a mocking of God it is to receive them to repentance who know not wherein standeth their remedie, when they repent their sinne.

III. *Persons subject to Discipline.*

16. To discipline must all the Estates within this realme be subject, as well the rulers as they that are ruled; yea, and the preachers themselves, as well as the poorest within the kirk: And because the eye and mouth of the kirk ought to be most single and irreprehensible, the life and conversation of the minister ought to be diligently tried, whereof we shall speak after that we have spoken of the election of elders and deacons, who must assist the minister in all publick affairs of the kirk.

CHAP. X.

The Eight Head, touching the Election [and Office] of Elders and Deacons; [and the Censure of Ministers, Elders, and Deacons.]

1. Men of best knowledge in God's word, and cleanest life, men faithfull and of most honest conversation that can be found in the kirk, must be nominate to be in election, and their names must be publickly read to the whole kirk by the minister, giving them advertisement, that from amongst them must be chosen elders and deacons; if any of these nominate be noted with publick infamie, he ought to be repelled; for it is not seemly that the servant of corruption should have authoritie to judge in the kirk of God. If any man know others of better qualities within the kirk then these that be nominate, let them be put in election [with them], that the kirke may have the choyce.

2. If the kirk be of smaller number then that seniors and deacons can be chosen from amongst them, then may they well be joyned to the next adjacent kirks. For the

pluralitie of kirks without ministers and order shall rather hurt than edifie.

3. The election of elders and deacons ought to be made every yeare once, which we judge to be most convenient on the first day of August; lest of long continuance of such officers, men presume upon the liberty of the kirk: [And yet] it hurteth not that one be received in office moe years than one, so that he be appointed yearly [thereto] by common and free election;* provided alwayes, that the deacons and thesaurers be not compelled to receive the [same] office againe for the space of three yeares. How the votes and suffrages may be best received, so that every man may give his vote freely, every severall kirk may take such order as best seems [to] them.

4. The elders being elected, must be admonished of their office, which is to assist the ministers in all publicke affaires of the kirk; *to wit*, in determining and judging causes, in giving admonition to the licentious liver, in having respect to the manners and conversation of all men within their charge. For by the gravitie of the seniors, the light and unbridled life of the licentious must be corrected and bridled.

5. Yea the seniors ought [also] to take heed to the life, manners, diligence, and study of their ministers. If he be worthy of admonition, they must admonish him; of correction, they must correct him; and if he be worthy of deposition, they with consent of the kirk and superintendent may depose him, so that his crime deserve so. If a minister be light of conversation, by his elders and deacons he ought to be admonished: If he be negligent in study, or one that vaikes† not upon his charge or flock, or one that propones not faithfull doctrine, he deserves sharper admonition and correction; to the which if he be found stubborn and inobedient, then may the seniors of the kirk complain to the ministry of the two

* See the Second Book of Discipline, chap. vi. sect. 2. and chap. viii. sect. 2.

† Waiteth.

next adjacent kirks, where men of greater gravitie are, to whose admonition if he be found inobedient, he ought to be discharged of his ministry, till his repentance appeare, and a place be vakand for him.

6. If any minister be deprehended in any notable crime, as whoredome, adulterie [murther], manslaughter, perjurie, teaching of heresie, or any other deserving death, or that may be a note of perpetual infamie, he ought to be deposed for ever. By heresie we mean pernicious doctrine plainly taught, and *openly defended, against the foundations and principles of our faith; and such a crime we judge to deserve perpetual deposition from the ministry: For most dangerous we know it to be to commit the flocke to a man infected with the pestilence of heresie.

7. Some crimes deserve deposition for a time, and while the person give declaration of greater gravitie and honesty: As if a minister be deprehended drinking, brawling, or fighting; an open slanderer or infamer of his neighbours, factious, and a sower of discord, he must be commanded to ceasse from his ministry till he declare some sign of repentance, upon the which the kirk shall abide him the space of 20 dayes or further, as the kirk shall think expedient, before they proceed to a new election.

8. Every inferiour kirk shall by one of their seniors and one of their deacons, once in the yeare, notifie unto the ministers of the superintendent's kirk, the life, maners, study and diligence of their ministers, to the end the discretion of some may correct the levitie of others.

9. Not onely must the life and maners of ministers come under censure and judgment of the kirk, but also of their wives, children, and familie: Judgment must be taken that he neither live riotously, neither yet avaritiously; yea respect must be had how they spend the stipend appointed to their living: If a reasonable stipend be appointed, and they live avaritiously, they must be admonished to live as they receive; for as excesse and super-

* Obstinate.

fluitie is not tolerable in a minister, so is avarice and the careful solicitude of money utterly to be damned in Christ's servants, and especially in them that are fed upon the charge of the kirk: We judge it unseemly and intolerable, that ministers should be buirded in common ale-houses or in tavernes.

10. Neither must a minister be permitted to frequent and commonly haunt the court, unlesse it be for a time, when he is either sent by the kirk, or called for by the authoritie for his counsell and judgment in civill affairs.* Neither yet must he be one of the councell,† be he judged never so apt for the purpose; but either must he cease from the ministry (which at his own pleasure he may not do), or else from bearing charge in civill affairs, unlesse it be to assist the Parliament if he be called.

11. The office of deacons, as before is sayd, is to receive the rents, and gather the alms of the kirk, to keep and distribute the same, as by the ministers and kirk shall be appointed; they may also assist in judgement with the minister and elders, and may be admitted to read in assembly if they be required, and be able thereto.

12. The elders and deacons, with their wives and household, should be under the same censure that is prescribed for the ministers: For they must be carefull over their office, and seeing they are judges over others manners, their own conversation ought to be irreprehensible: They must be sober, lovers and maintainers of concord and peace [amongst neighbours]; and finally, they ought to be examples of godliness to others. And if the contrary thereof appeare, they must be admonished thereof by the ministers, or some of their brethren of the ministry, if the fault be secret: And if the fault be open and known, they must be rebuked before the ministry, and the same order kept against the senior and deacon, that before is described against the minister.

13. We think it not necessary that any public stipend shall be appointed, either to the elders, or yet to the

* In any matter.

† Of the councell in civil affairs.

deacons, because their travell continues but for a yeare; and also because that they are not so occupied with the affairs of the kirk, but that reasonably they may attend upon their domesticall businesse.

CHAP. XI.

The Ninth Head, concerning the Policie of the Kirk.

1. *Policie* we call an exercise of the kirk in such things as may bring the rude and ignorant to knowledge, or else inflame the learned to greater fervencie, or to retain the kirk in good order; and thereof there be two sorts, the one utterly necessarie, as that the word be truly preached, the sacraments rightly ministred, common prayers publickly made, that the children and rude persons be instructed in the chiefe points of religion; and that offences be corrected and punished; these things be so necessary, that without the same there is no face of a visible kirk. The other is profitable, but not merely necessary, [as] that psalms should be sung, that certain places of the scriptures be read when there is no sermon; that this day or that, or how many [days] in the week the kirk should assemble; of these and such others we cannot see how a certain order can be established: For in some kirks the psalmes may conveniently be sung, in others perchance they cannot; some kirkes [may] convene every day, some twice, some thrice in the week, [and] some perchance but once: In this and such like must every particular kirk by their consent appoint their owne policie.

2. [Yet] in great townes we thinke expedient that every day there be either sermon or common prayers, with some exercise of reading of scriptures. What day the public sermon is, we can neither require nor greatly approve that the common prayers be publickly used, lest that we should either foster the people in superstition, who come to the prayers, as they come to the masse; or else give them occasion, that they think them no prayers, which be made before and after sermons.

3. In every notable town, we require that one day,

beside the Sunday, be appointed to the sermon, which during the time of sermon and prayers must be kept free from all exercise of labour, as well of the maister as of the servant; in smaller townes, as we have said, the common consent of the kirk must put order: But the Sunday must straitly be kept both before and after noone in all townes. Before noone must the word be preached, and sacraments ministred, as also marriage solemnized if occasion offer: After noone must the yong children be publickly examined in their catechism in the audience of the people, [in doing] whereof the minister must take great diligence, as well to cause the people understand the questions proponed as [the] answers, and the doctrine that may be collected thereof; the order [to be kept in teaching the catechism], and how much [of it] is appointed for every Sunday, is already distinguished in [the Catechism printed with] the *Book of our Common Order*, which Catechism is the most perfect that ever yet was used in the kirk. And after noone may baptisme be ministred, when occasion is offered of great travell before noone: It is also to be observed, that prayers be after noone upon Sunday, where there is neither preaching nor catechisme.

4. It appertaines to the policie of the kirk to appoint the times when the sacraments shall be ministred. Baptisme may be ministred whensoever the word is preached; but we think it more expedient that it be ministred upon Sunday, or upon the day of prayers, onely after the sermon: Partly to remove this grosse errour by the which many are deceived, thinking that children be damned if they die without baptisme; and partly to make the people have greater reverence to the administration of the sacraments then they have, for we see the people begin already to wax weary by reason of the frequent repetition of those promises.

5. Foure times in the yeare we think sufficient to the administration of the Lord's table, which we desire to be distincted, that the superstitions of times* may be avoid-

* Superstitious observation of times.

ed so farre as may be: For your honours are not ignorant how superstitiously the people runne to that action at Pasche, even as if the time gave vertue to the sacrament; and how the rest of the whole year they are careless and negligent, as if it appertained not unto them, but at that time onely. We think therefore most expedient, that the first Sondag of March be appointed for one time [to that service]; the first Sondag of June for another; the first Sondag of September for the third; the first Sondag of December for the fourth: We do not deny but any severall kirk for reasonable causes may change the time, and may minister oftner, but we studie to re-presse superstition. All ministers must be admonished to be more carefull to instruct the ignorant then readie to serve their appetite, and to use sharp examination rather then indulgence, in admitting to thir great mysteries such as be ignorant of the use and vertue of the same: And therefore we think that the administration of the table ought never to be without examination passing before, and specially of them whose knowledge is suspect; we think that none are to be admitted to this mysterie who can not formally say the Lord's prayer, the articles of the beliefe, nor declare the summe of the law [and understandeth not the use and vertue of this holy sacrament].

6. Further, we think it a thing most expedient and necessary, that every kirk have the Bible in *English*, and that the people be commanded to convene and heare the plaine reading and interpretation of the Scripture, as the kirk shall appoint; [for] by frequent reading, this grosse ignorance, which in this cursed Papistrie hath overflowed all, may partly be removed. We thinke it most expedient that the Scripture be read in order, *that is*, that some one book of the Old or New Testament be begun and orderly read to the end; and the same we judge of preaching, where the minister for the most part remains in one place: For this skipping and divagation from place to place of Scripture, be it in reading, or be it in preaching, we judge not so profitable to edifie the kirk, as the continuall following of one text.

7. Every master of houshold must be commanded either to instruct, or cause to be instructed, his children, servants, and family, in the principles of the Christian religion, without the knowledge whereof ought none to be admitted to the table of the Lord Jesus: For such as be so dull and so ignorant, that they can neither try themselves, nor yet know the dignitie and myserie of that action, cannot eat and drink of that table worthily. And therefore of necessity we judge, that everie year at the least, publicke examination be had by the ministers and elders of the knowledge of every person within the kirk, *to wit*, that every master and mistresse of houshold come themselves and their family, so many as be come to maturity, before the minister and the elders, and give confession of their faith: If they understand not, nor cannot rehearse the commandements of God's law, know not how to pray, neither wherein their righteousness stands or consists, they ought not to be admitted to the Lord's table: And if they stubbornly contemne, and suffer their children and servants to continue in wilfull ignorance, the discipline of the kirk must proceed against them to excommunication, and then must that matter be referred to the civill magistrate; for seeing that the just lives by his own faith, and Christ Jesus justifies by knowledge of himselfe, insufferable we judge it that men be permitted to live as members of the kirk [of God], and yet [to] continue in ignorance.

8. Moreover, men, women [and] children, would be exhorted to exercise themselves in Psalmes, that when the kirk doth convene, and sing, they may be the more able together with common hearts and voices to praise God.

9. In private houses we think expedient, that the most grave and discrete person use the common prayers at morn and at night, for the comfort and instruction of others: For seeing that we behold and see the hand of God now presently striking us with divers plagues, we thinke it a contempt of his judgements, or provocation of his anger more to be kindled against us, if we be not moved to repentance of our former unthankfulnesse, and to earnest invocation of his name, whose onely power may,

and great mercy will, if we unfaignedly convert unto him, remove from us thir terrible plagues which now for our iniquities hang over our heads. “Convert us, O Lord, and we shall be converted.”

CHAP. XII.

For Prophecyng, or Interpreting of the Scriptures.

1. To the end that the kirk of God may have a tryall of mens ‘knowledge, judgements, graces and utterances; as also, such that have somewhat profited in God’s word, may from time to time grow in more full perfection to serve the kirk, as necessity shall require: it is most expedient that in every towne, where schooles and repaire of learned men are, there be [a time] in one certain day every week appointed to that exercise which St Paul calls prophecyng; the order whereof is expressed by him in thir words, **Let the prophets speak two or three, and let the other judge; but if anything be revealed to another that sitteth by, let the former keep silence: [for] ye may one by one all prophesie, that all may learne, and all may receive consolation. And the spirits, that is, the judgements, of the prophets, are subject to the prophets.* By which words of the apostle, it is evident that in the kirk of Corinth, when they did assemble for that purpose, some place of Scripture was read, upon the which one first gave his judgement to the instruction and consolation of the auditors; after whom did another either confirme what the former had said, or added what he had omitted, or did gently correct or explaine more properly where the whole verity was not revealed to the former; and in case things were hid from the one and from the other, liberty was given for a third to speak his judgement, to the edification of the kirk; above which number of three, as appears, they passed not, for avoiding of confusion.

2. This exercise is a thing most necessarie for the kirk of God this day in Scotland; for thereby, as said is, shall

* 1 Cor. xiv. 29, 30, 31, 32.

the kirk have judgement and knowledge of the graces, gifts and utterances of every man within their bodie; the simple and such as have somewhat profited, shall be encouraged daily to studie and to proceed in knowledge, [and] the [whole] kirk shall be edified; for this exercise must be patent to such as list to hear and learne, and every man shall have liberty to utter and declare his minde and knowledge, to the comfort and consolation of the kirk.

3. But least of this profitable exercise there arise debate and strife, curious, peregrine and unprofitable questions are to be avoided. All interpretation disagreeing from the principles of our faith, repugning to charity, or that stands in plaine contradiction with any other manifest place of Scripture, is to be rejected. The interpreter in this exercise may not take to himself the liberty of a public preacher (yea, although he be a minister appointed), but he must bind himselfe to his text, that he enter not in degression or in explaining common places: he may use no invective in that exercise, unlesse it be of sobriety in confuting heresies: in exhortations or admonitions he must be short, that the time may be spent in opening the minde of the Holy Ghost in that place; following the sequele and dependance of the text, and observing such notes as may instruct and edifie the auditor: for avoiding of contention, neither may the interpreter, nor any in the assemblie, move any question in open audience, whereto himselfe is not able [presently] to give resolution without reasoning with another, but every man ought to speake his own judgement to the edification of the kirk.

4. If any be noted with curiosity or bringing in of strange doctrines, he must be admonished by the moderator, ministers and elders, immediately after the interpretation is ended. The whole ministers [with] a number of them that are of the Assembly, ought to convene together, where examination should be had, how the persons that did interpret did handle and convey* the

* Intreat.

matter; they themselves being removed till every man hath given his censure: after the which the persons being called [in,] the faults, if any notable be found, are noted, and the persons gently admonished. In that Assembly are all questions and doubts, if any arise, resolved without contention.

5. The ministers of the parish kirks in landwart adjacent to every chiefe town, and the readers, if they have any gift of interpretation, within sixe miles, must concurre and assist these that prophecie within the townes; to the end that they themselves may either learne, or others may learne by them. And moreover, men, in whom is supposed to be any gifts which might edifie the church if they were well imployed, must be charged by the ministers and elders to joyn themselves with the session and company of interpreters, to the end that the kirk may judge whether they be able to serve to God's glorie, and to the profit of the kirk, in the vocation of [the] ministry or not: and if any be found disobedient, and not willing to communicate the gifts and speciall graces of God with their brethren, after sufficient admonition, discipline must proceed against them, provided that the civill magistrate concurre with the judgment and election of the kirk; for no man may be permitted as best pleaseth him to live within the kirk of God, but every man must be constrained, by fraternall admonition and correction, to bestow his labours when of the kirk he is required, to the edification of others.

6. What day in the week is most convenient for that exercise, what books of Scripture shall be most profitable to reade, we refer to the judgement of every particular kirk, we meane, to the wisdome of the ministers and elders.

CHAP. XIII.

Of Marriage.

Because that marriage, the blessed ordinance of God, in this cursed Papistry hath partly bene contemned, and partly hath beene so infirmed, that the parties conjoynd

could never be assured in conscience, if the Bishops and Prelates list to dissolve the same; we have thought good to shew our judgements how such confusion in times comming may be avoided.

2. And first publick inhibition must be made, that no person under the power or obedience of others; such as sonns and daughters, and those that be under curators, neither men nor women, contract marriage privately and without [the] knowledge of their parents, tutors or curators, under whose power they are for the time: which if they doe, the censure and discipline of the kirk [ought] to proceed against them. If any son or daughter, or other [under subjection], have their hearts touched with the desire of marriage, they are bound to give honour to their parents, that they open unto them their affection, asking their counsell and assistance, how that motion, which they judge to be of God, may be performed. If the father, [nearest] friend or maister,* gainestand their request, and have no other cause than the common sort of men have; *to wit*, lacke of goods, and because they are not so high borne as they require; yet must not the parties whose hearts are touched make any covenant till further declaration be made unto the kirk of God [or civill magistrate]: And, therefore, after that they have opened their mindes to their parents, or such others as have charge over them, they must declare it to the ministry also, or to the civill magistrate, requiring them to travell with their parents for their consent, which to doe they are bound. And if they, *to wit*, the ministry or magistrate, find no cause that is just why the marriage required may not be fulfilled, then, after sufficient admonition to the father, friend, master, or superiour, that none of them resist the work of God, the ministry or magistrate may enter in the place of parents, and by consenting to their just requests may admit them to marriage: for the worke of God ought not to be hindred by the corrupt affections of worldly men; the work of God we call, when two hearts, without filthinesse before com-

* Or curator.

mitted, are so joyned, and both require, and are content to live together in that holy band of matrimony.

3. If any commit fornication with that woman he requires in marriage, they do both loose this foresaid benefit as well of the kirk as of the magistrate; for neither of both ought to be intercessors or advocats for filthy fornicators. But the father or nearest friend, whose daughter being a virgine is defloured, hath power by the law of God to compell the man that did that injurie to marry his daughter: and if the father will not accept him by reason of his offence, then may he require the dowrie of his daughter; which if the offender be not able to pay, then ought the civill magistrate to punish his body by some other punishment. And because whoredome, fornication, [and] adulterie, are sinnes most common in this realme; we require of your honors, in the name of the eternal God, that severe punishment, according as God hath commanded, be executed against such wicked contemners: for we doubt not but such enormities and crimes, openly committed, provoke the wrath of God, as the apostle speaketh, not onely upon the offenders, but upon such places where without punishment they are committed.

4. But to return to our former purpose, marriage ought not to be contracted amongst persons that have no election for lack of understanding; and therefore we affirme that bairns and infants cannot lawfully be married in their minor age, *to wit*, the man within 14 yeares, and the woman 12 yeares at least; which if it have been, and they have kept themselves alwayes separate, we cannot judge them to [be bound to] adhere as man and wife, by reason of that promise, which in God's presence was no promise at all; but if in yeares* of judgement they have embraced the one the other, then by reason† of that last consent, they have ratified that which others have promitted for them in their youth-head [and are to be held as married persons].

5. In a reformed kirk, marriage ought not to be secret-

* After the years.

† Vertue.

ly used, but in open face and publick audience of the kirk: and for avoiding of dangers, expedient it is that the bannes be publickly proclaimed three [several] Sondayes, unlesse the persons be so knowne, that no suspicion of danger may arise, and then may the time be shortned at the discretion of the ministry; but no wayes can we admit marriage to be used secretly how honourable soever the persons be, [and therefore] the Sunday before noon we think most expedient for mariage, and [that it ought to] be used no day else without the consent of the whole ministerie.

6. Mariage once lawfully contracted, may not be dissolved at man's pleasure, as our master Christ Jesus doth witnes, unlesse adulterie be committed; which being sufficiently proved in presence of the civill magistrate, the innocent, if they so require, ought to be pronounced free, and the offender ought to suffer death, as God hath commanded. If the civill sword foolishly spare the life of the offender, yet may not the kirke be negligent in their office, which is to excommunicate the wicked, and to repute them as dead members, and to pronounce the innocent partie to be at freedome, be they ever so honourable before the world: [notheless] if the life be spared, as it ought not to be, to the offenders, and if fruits of repentance of long time appeare in them, and if they earnestly desire to be reconciled with the kirk, we judge they may be received to the participation of the sacraments, and other benefites of the kirk; for we would not that the kirk should hold them excommunicate whom God absolved, *that is*, the penitent.

7. If any demand, whether that the offender, after reconciliation with the kirk, may not marry againe? we answer, that if they cannot live continently, and if the necessity be such as that they feare further offence of God, we cannot forbid them to use the remedy ordained of God. If the partie offended may be reconciled to the offender, then we judge that on nowayes it shall be lawfull to the offender to marry any other, except the partie that before hath been offended; and the solemnization of the latter mariage must be in the open face of

the kirk like as the former, but without proclamation of bannes. This we do offer as the best counsell that God giveth unto us in so doubtfull a case; but the most perfect reformation were, if your honours would give to God his honour and glory, that ye would preferre his expresse commandement to your own corrupt judgments, especially in punishing of these crimes, which he commandeth to be punished with death: for so should ye declare your selves God's true obedient officers, and your common-wealth should be rid of innumerable troubles. We meane not, that sinnes committed in our former blindnesse, which be almost buried in oblivion, shall be called again to examination and judgement; but we require that the law may be now and hereafter so established and execute, that this ungodly impunity of sinne have no place within this realme: for in the feare of God we signifie unto your honours, that whosoever perswades you that ye may pardon where God commandeth death, deceives your soules, and provokes you to offend God's majestie.

CHAP. XIV.

Of Buriall.

1. Buriall in all ages hath bene holden in estimation, to signifie that the same bodie which was committed to the earth should not utterly perish, but should rise againe [in the last day]: And the same we would have kept within this realme, provided that superstition, idolatry, and whatsoever hath proceeded of a false opinion and for advantage sake,* may be avoided, [such] as singing of Masse, Placebo, and Dirige, and all other prayers over or for the dead, which are not onely superstitious and vaine, but also are idolatry, and do repugne to the plaine Scriptures of God. For plaine it is, that every one that dyeth, departeth either in the faith of Christ Jesus, or departeth in incredulity: Plaine it is, that they that de-

* Advantage and gain.

part in the true faith of Christ Jesus rest from their labours, and from death do goe to life everlasting, as by our Master and his Apostles we are taught; but whosoever departeth in unbeleefe or incredulitie shall never see life, but the wrath of God abides upon him: And so we say that prayers for the dead are not onely superstitious and vaine, but do expresly repugne to the manifest Scriptures and veritie thereof.

2. For avoiding of all inconveniences, we judge it best that neither singing nor reading be at [the] buriall: For albeit things sung and read may admonish some of the living to prepare themselves for death, yet shall some superstitious think that singing and reading of the living may profite the dead. And therefore we think it most expedient, that the dead be conveyed to the place of buriall with some honest company of the kirk, without either singing or reading; yea, without all kind of ceremony heretofore used, other than that the dead be committed to the grave, with such gravity and sobriety, as those that be present may seeme to feare the judgements of God, and to hate sinne, which is the cause of death.

3. We are not ignorant that some require a sermon at the buriall, or else some place of Scripture to be read, to put the living in minde that they are mortall, and that likewise they must die: But let these men understand, that the sermons which be daily made serve for that use, which if men despise, the funerall sermons shall rather nourish superstition and a false opinion, as before is said, then that they shall bring such persons to a godly consideration of their own estate. Attour, either shall the ministers for the most part be occupied in funerall sermons, or else they shall have respect of persons, preaching at the burialls of the rich and honourable, but keeping silence when the poore and despised departeth; and this with safe conscience cannot the minister do: For seeing that before God there is no respect of persons, and that their ministrie appertaineth to all alike, whatsoever they doe to the rich, in respect of their ministry, the same they are bound to doe to the poorest under their charge.

4. In respect of divers inconveniences, we think it not

seemly that the kirk, appointed for preaching and ministration of the sacraments, shall be made a place of buryall, but that some other secret and convenient place, lying in the most free aire, be appointed for that use, which place ought to be walled and fenced about, and kept for that use only.

CHAP. XV.

For Reparation of the Kirkes.

1. Least that the word of God, and ministration of the sacraments, by unseemlinesse of the place, come in contempt, of necessity it is that the kirk and place where the people ought publickly to convene, be with expedition repaired with dores, windowes, thack, and with such preparation within, as appertaineth as well to the majestie of [the word of] God, as unto the ease and commodity of the people. And because we know the slothfulnesse of men in this behalfe, and in all other [affairs], which may not redound to their private commoditie; strait charge and commandement must be given, that within an certaine day the reparation must be begun, and within another day to be affixed by your honours, that it may be finished: Penalties and summs of money must be enjoined, and without pardon taken from the contemners.

2. The reparation would be according to the ability and number of kirks. Every kirk must have dores, close windowes of glasse, thack [or sclait] able to withhold raine, a bell to convocate the people together, a pulpet, a basen for baptizing, and tables* for ministration of the Lord's supper. In greater kirks, and where the congregation is great in number, must reparation be made within the kirk, for the quiet and commodious receiving of the people. The expenses are to be lifted partly of the people, and partly of the teinds, at the consideration of the ministry.

* A table.

CHAP. XVI.

For Punishment of those that prophane the Sacraments, and contemne the Word of God, and dare presume to minister them, not being thereto lawfully called.

1. As Satan hath never ceased from the beginning to draw mankind into one of two extremities, *to wit*, that men should either be so ravished with gazing upon the visible creatures, that forgetting the cause wherefore they are ordained, they attribute unto them a vertue and power which God hath not granted unto them; or else that men should so contemne and despise God's blessed ordinances and holy institutions, as if that neither in the right use of them there were any profite, neither yet in their prophanation there were any danger: As this way, we say, Satan hath blinded the most part of mankinde from the beginning; so doubt we not, but that he will strive to continue in his malice even to the end. Our eyes have seene, and presently do see, the experience of the one and of the other, what was the opinion of the most part of men, of the sacrament of Christ's bodie and bloud, during the darknesse of superstition, is not unknowne, how it was gazed upon, kneeled unto, borne in procession, and finally worshipped and honoured as Christ Jesus himselfe; and so long as Satan might then retaine men in that damnable idolatrie, he was quiet as one that possessed his kingdome of darknes peaceably. But since that it hath pleased the mercie of God to reveale unto the unthankfull world the light of his word, the right use and administration of his sacraments, he assayes man upon the contrary part: For where not long agoe men stood in such admiration of that idol the masse, that none durst have presumed to have said the masse but the shaven sort, the beast's marked-men; some dare now be so bold, as, without all vocation, to minister, as they suppose, the true sacraments in open assemblies; and some idiots (yet more wickedly and impudently) dare counterfeit in their house that which the true ministers doe in the open con-

gregations, they presume, we say, to doe it in houses without reverence, without word preached, and without minister. This contempt proceeds, no doubt, from the malice and craft of that serpent who first deceived man, of purpose to deface the glorie of Christ's Evangell, and to bring his blessed sacraments in a perpetuall contempt: And further, your honours may clearly see how stubbornly and proudly the most part despises the Evangell of Christ Jesus offered unto you, whom unles that sharply and stoutly ye resist, we mean as wel the manifest despiser as the prophaner of the sacraments, ye shall find them pernicious enemies ere it be long; and therefore, in the name of the eternall God, and of his Son Christ Jesus, we require of your honours that, without delay, strait lawes be made against the one and the other.

2. We dare not prescribe unto you what penalties shall be required of such, but this we feare not to affirme, that the one and the other deserve death: for if he who doth falsifie the seale, subscription, or coine of a king, is judged worthy of death; what shall we think of him who plainly doth falsifie the seales of Christ Jesus, [who is the] Prince of the kings of the earth? If Darius pronounced that a balk should be taken from the house of that man, and he himselfe hanged upon it, that durst attempt to hinder the re-edifying of the materiall temple [in Jerusalem]; what shall we say of those that contemptuously blaspheme God, and manifestly hinder the [spirituall] temple of God, which is the soules and bodies of the elect, to be purged by the true preaching of Christ Jesus [and right administration of the sacraments], from the superstition and damnable idolatry in which they have bene long plunged and holden captive? If ye, as God forbid, declare your selves carelesse over the true religion, God will not suffer your negligence unpunished: and therefore more earnestly we require that strait lawes may be made against the stubborne contemptners of Christ Jesus, and against such as dare presume to minister his sacraments not orderly called to that office, least while that there be none found to gainstand impiety, the wrath of God be kindled against the whole.

3. The Papisticall priests have neither power nor authoritie to minister the sacraments of Christ Jesus, because that in their mouth is not the sermon of exhortation: And therefore to them must strait inhibition be made, notwithstanding any usurpation they have made in the time of blindnesse [not to presume upon the like hereafter, as likewise to all others who are not lawfully called to the holy ministry], it is neither the clipping of their crownes, the greasing* of their fingers, nor the blowing of the dumb dogges called the bishops, neither the laying on of their hands, that maketh [true] ministers of Christ Jesus. But the Spirit of God inwardly first moving the heart to seeke [to enter in the holy calling for] Christ's glory and the profite of his kirk, and thereafter the nomination of the people, the examination of the learned, and publick admission, as before is said, make men lawfull ministers of the word and sacraments. We speak of the ordinarie vocation [in kirks reformed], and not of that which is extraordinary, when God by himselfe and by his onely power, raiseth up to the ministerie such as best pleaseth his wisdomes.

The Conclusion.

1. Thus have we in these few heads offered unto your honours our judgements, according as we were commanded, touching the reformation of things which heretofore have altogether bene abused in this cursed Papistrie. We doubt not but some of our petitions shall appeare strange unto you at the first sight: But if your wisdomes deeply consider, that we must answer not onely unto man, but also before the throne of the eternall God and of his Son Christ Jesus, for the counsell which we give in this so grave a matter; your honours shall easily consider, that more assured it is to us to fall in the displeasure of all men in the earth, than to offend the Majestie of God, whose justice cannot suffer flatterers and deceitfull counsellors unpunished.

* Crossing.

2. That we require the kirk to be set at such liberty, that she neither be compelled to feed idle bellies, neither yet to sustaine the tyrannie which heretofore hath been by violence maintained, we know we shall offend many; but if we should keep silence hereof, we are most assured to offend the just and righteous God, who by the mouth of his apostle hath pronounced this sentence, *He that laboureth not, let him not eate*. If we in this behalfe, or in any other, require or aske any other thing, then by God's expresse commandement, [or] by equity and good conscience ye are bound to grant, let it be noted and after repudiate: but if we require nothing which God requireth not also, let your honours take heed how ye gainstand the charge of him whose hand and punishment ye cannot escape.

3. If blind affection rather lead you to have respect to the sustentation of those your carnall friends, who tyrannously have impyred above the flock of Christ Jesus, then that the zeale of Christ Jesus his glorie provoke and move you to set his oppressed kirk at freedome and liberty; we feare your sharpe and suddaine punishments, and that the glorie and honour of this enterprise [shall] be reserved unto others: and yet shall this our judgement abide to the generations following for a monument and witnesse, how lovingly God called you and this nation to repentance, what counsellours God sent unto you, and how ye have used the same. If obediently ye heare God now calling, we doubt not but he shall heare you in your greatest necessitie: but if, following your own corrupt judgements, ye contemne his voyce and vocation, we are assured that your former iniquitie, and present ingratitude, shall together crave great punishment from God, who cannot long delay to execute his most just judgements, when, after many offences and long blindness, grace and mercy offered is contemptuously refused.

4. God the Father of our Lord Jesus Christ, by the power of his Holy Spirit, so illuminate your hearts, that ye may clearly see what is pleasing and acceptable in his presence, and so bow the same to his obedience, that ye

may preferre his reveiled will to your own affections: and so strengthen you by the spirit of fortitude, that boldly ye may punish vice and maintaine vertue within this realme, to the praise and glory of his holy name, to the comfort and assurance of your own consciences, and to the consolation and the good example of the posterity following. Amen.

From Edinburgh, the 20th of May 1560, by your Honours most humble Servitours.

*Act of Secret Counsell 17 of January, anno 1560.**

Wee which have subscribed thir presents, having advised with the articles herein specified, as is above mentioned from the beginning of this Book, thinkes the same good and conforme to God's word in all points; conforme to the notes and additions hereto eiked; and promises to set the same forward to the uttermost of our powers. Providing that the Bishops, Abbots, Priors, and other Prelates and beneficed men which els have adjoined themselves to us, bruik the revenues of their benefices during their lifetimes; they sustaining and upholding the ministry and ministers, as herein is specified, for the preaching of the word, and ministring of the sacraments.

James Duke of Chatellerault, ancestor to the Duke of Hamiltoun.

James Hamiltoun, Earl of Arran, eldest son to the Duke of Chatellerault.

Archbald Argyle, ancestor to the Duke of Argyle.

James Steuart, Lord James Steuart, then Prior of St Andrews, afterward Earl of Murray, known by the title of the Good Regent.

Roths, Andrew Earl of Roths.

Marshal, the Earl of Marshal.

John of Monteith, Earl of Monteith.

Mortoun, James Douglass Earl of Mortoun.

* 1561. The year did not begin at that time till the 25th of March.

Glencairn, the Earl of Glencairn.

Boyd, Lord Boyd, ancestor to the Earl of Kilmarnock.

William Lord Hay, Lord Yester, ancestor to the Marquess of Tweeddale.

Alexander Campbel.

M. Alexander Gordon, Bishop of Galloway.

Uchiltrie, Steuart Lord Uchiltrie, now extinct.

Sanquhare, Lord Sanquhare, ancestor to the Earl of Dumfries.

St Jhones, Sir James Sandelandes of Calder, Lord St Johns, ancestor to the Lord Torphichen.

William of Culross.

Drumlangrig, ancestor to the Duke of Queensberry.

Lord Lindsay, John Lord Lindsay, ancestor to the Earl of Crawford.

Maister of Lindsay, Patrick, eldest son to the Lord Lindsay.

Bargannie younger, Kennedy Laird of Bargannie.

Lochinvar, ancestor to the Viscount of Kenmuir.

Garleiss, ancestor to the Earl of Galloway.

Cunninghamhead.

James Haliburtoun.

Jhone Lockart of Bar.

Jhone Schaw of Halie.

Scot of Haning.

James Maxwell, Master of Maxwell, ancestor to the Earl of Nithsdale.

George Fentoun of that Ilk.

Andro Ker of Fadownside.

Andro Hamiltoun of Lethane.

Dean of Murray. This is probably the same with Alexander Campbell above.

The Duke of Chatellerault, the Earls of Marshal, Monteith, and Mortoun, the Lord Lindsay, and the Laird of Garleiss, are not in the edition printed 1621. But Knox, Spotiswood, and Calderwood, number them amongst the subscribers to this Book of Discipline. The Master of Lindsay is added from Knox and Calderwood.

Ane schort Somme of the Buik of Discipline for the Instruction of Ministers and Reidaris in thair Office.

I. *Doctrine.*—The word of God onlie, quhilk is the New and Auld Testament, sal be taught in everie kirk within this realme, and all contraire doctrine to the same sal be impugnit and utterlie suppressit.

We affirme that to be contrarious doctrine to the word, that man has inventit and imposed upon the consciences of men be lawis, counsallis and constitutions, without the expresse command of Godis word.

Of this kynd ar vowis of chastitie, disgysit apparell, superstitious observatioun of fasting dayis, difference of meatis for conscience saik, prayer for the dead, calling upon sanctis, with sic uther inventiouns of men. In this rank ar holie dayis inventit be men, sic as Christimes, Circumcision, Epiphania, Purificatioun, and utheris fond feastis of our Ladie: with the feastis of the Apostillis, Martyris, and Virgins, with utheris quhilk we judge utterlie to be abolisheit furth of this realme, because they have na assurance in Godis word. All mainteinaris of sic abhominatiouns suld be punishit with the civill sword.

The word is sufficient for our salvatioun, and thairfoir all thingis neidfull for us ar conteinit in it. The Scriptures sal be red in privie houses for removing of this gross ignorance.

II. *Sacramentis.*—The sacramentis of necessitie are joynit with the word, quhilk are twa onlie, baptisme and the tabill of the Lord. The preaching of the word man preceid the ministratioun of the sacramentis. In the dew administratioun of the sacramentis all things suld be done according to the word, nothing being addit, nor zit diminisht. The sacramentis suld be ministerit efter the order of the kirk of Geneva. All ceremoneis and reittis inventit be men suld be abolisheit, and the sympill word followit in all poyntis.

The ministratioun of the sacramentis in na wayis suld be gevin him in quhais mouth God has not put the word

of exhortatioun. In the ministration of the tabill sum confortabil places may be red of the Scriptures.

III. *Idolatrie*.—All kynd of idolatrie and monumentis of idolatrie suld be abolishit, sic as places dedicat to idolatrie and relickis. Idolatrie is all kynd of worshiping of God not conteinit in the word, as the mess, invocation of saintis, adoratioun of images, and all uther sic thingis inventit be man.

IV. *The Ministrie*.—No man suld enter in the ministrie without ane lawfull vocation. The lawfull vocation standeth in the electioun of the peopill, examinatioun of the ministrie, and admissioun be thame baith. The extraordinar vocation has ane uther consideratione, seing it is wrocht only be God inwartlie in menis hartis.

No minister suld be intrused upon any particular kirk without thair consent; bot gif ony kirk be negligent to elect, than the superintendent with his counsall suld provyde ane qualifeit man within fortie dayis.

Nather for raritie of men, necessity of teiching, nor for any corruptione of time, suld unable personis be admitted to the ministrie. Better it is to have the rowme vaikand, than to have unqualifiet personis, to the sclander of the ministrie and hurt of the kirk. In the raritie of qualifiet men, we suld call unto the Lord, that he of his gudnes wald send forth trew laboreris to his harvest: the kirk and faithfull magistrate suld compell sic as have the giftis to take the office of teiching upon thame.

We sould consider first, quhidder God has geven the giftis to him quhame we wald choise: for God callis no man to the ministrie quhame he armes not with necessarie giftis.

Personis noted with infamy, or unabill to edefie the kirk be helsome doctrine, or of ane corrupt judgement, suld not be admittit nor zit reteinit in the ministrie; the Princeis pardon nor reconciliatioun with the kirk takis not away the infamie befor men: thairfoir publick edictis suld be set furth in all places quhair the persone is knawin, and strait charge gevin to all men to reveill gif

thay knaw ony capital cryme committit be him, or gif he be sclanderous in his life.

Personis proponed be the kirk sal be examined publickly be the superintendant and brethren, in the principal kirk of the diocie or province. Thay sal geif publick declaratione of thair giftis, be the interpretatione of sum places of Scripture. Thay sal be examined openlie in all the principall poyntis that now ar in controversie. Quhen thay ar approvin be the judgment of the brethren, thay suld mak sindrie sermones befor thair congregations afor they be admittit.

In thair admission, the office and dewtie of ministeris and peopill sould be declarit be sum godlie and learnit minister. And sua publickly befor the people sould they be placeit in thair kirk, and jointit to thair flock at the desire of the samin: uther ceremonies except fasting with prayer, sic as laying on of hands, we judge not necessair in the institution of ministerie.

Ministeris sa placeit may not for their awin plesure leve thair awin kirkis; nor zit thair kirkis refuse thaim, without sum wechtie causis tryit and knawin: but the General Assemblie for guid causes may remove ministeris from place to place without the consent of the particular kirkis.

Sic as ar preichers alreddie placeit, and not found qualifiet efter this forme of tryall, sal be maid reidaris: and sa for no sort of men sal this rigour of examination be omittit.

V. *Reidaris*.—Reidaris ar bot for a time, till through reiding of the Scriptures thay may come to furder knowledge and exerceis of the kirk in exhorting and explaining of the Scriptures. No reider sall be admittit within twentie ane zeiris of age, and unless thair be ane hope that be reiding he sal schortlie com to exhorting. Reiders fund unabill, efter tua zeiris exerceis, for the ministrie, sould be removit, and uthers als lang put in thair rowme.

No reider sal attempt to minister the sacramentis, untill he be abill til exhorte and perswad be helsum doc-

trine. Reideris a landwart sal teiche the zouth of the parochinis.

Ministeris and reideris sal begin evir sum buik of the Auld or New Testament, and continow upon it unto the end; and not to hip from place to place as the Papistis did.

VI. *Provision for Ministeris.*—The ministeris stipend sould be moderated that nether thei have occasion to be cairfull for the warld, nor zit wanton nor insolent onywyse. Thair wyfis and children sould be sustenit not onlie in thair time, but also after thair death.

VII. *Elderis and Deaconis.*—Men of the best knowledge, judgement, and conversatioun, sould be chosin for elderis and deaconis. Thair election sal be zearlie, quhair it may be convenientlie observit. How the vottis and suffrages may be best resavit with everie manis fredome in votting, we leif to the judgement of everie particular kirk. Thei sal be publicklye admittit, and admonished of thair office, and also the peopil of thair dutie to them, at thair first admission.

Thair office is to assist the ministeris in thair execution of discipline in all grit and weightie matteris. The elderis sal wathe upon all manis maneris, religioun, and conversatioun, that ar within thair charge: correct all licentious leveris, or else accuse them befor the sessioun.

Thei sould tak heid to the doctrine, diligence, and behavior of thair minister and his houshald; and gif neid be, admonishe and correcte thame accordinglie.

It is undecent for ministeris to be buirdit in ane ailhouse or taverne, or to hant mekil the court, or to be occupiet in counsel of civill affairis.

The office of deaconis is to gadder and distribute the almes of the puire according to the directione of sessione. The deaconis suld assist the assemblie in judgement, and may reid publicklye gif neid requyris.

Elderis and deaconis being judges of uther manis maneris, man with thair houshald leve godlilie, and be subject to the censure of kirk.

It is not necessair to appoynt ane publick stipend for elderis and deaconis, seing thei ar changed zearlie, and may wait upon thair awin vocatioun with the charge of the kirk.

VIII. *Superintendentis*.—The necessitie, nominatioun, examination, and institution of superintendentis, ar at large contenit in the Buik of Discipline: and in monie thingis doe agrie with the examinatioun and admission of ministeris. Principall townis sal not be spoilzeit of thair ministers to be appointit superintendentis. Superintendentis ainis admittit sal not be changed without grit causeis and considerationis.

Superintendentis sal have thair awin special kirkis besyde the common charge of utheris. Thei sal not remaine in ane place untill thair kirkis be provydit of ministeris or reideris. Thei sal not remaine abone twentie dayis in ane place in thair visitation till thei pass throw thair boundis. They sal preiche themselfis thryce in the weik at the leist. Quhan thei come hame again to thair awin kirk, thei man be occupyit in preiching and edifying of the kirk: thei sal not remain at thair cheif kirk abone thrie or four monethis, bot sal pas agane to thair visitioun.

In thair visitatioun thei sal not onlie preiche, but als examine the doctrine, life, diligence, and behavior of the ministeris, reideris, elderis, and deaconis. They sal consider the ourder of the kirk, the maneris of the peopil, how the puire ar providit, how the zouth ar instructit, how the discipline and policie of the kirk ar keipit, how heinous and horribil crymis ar corrected. They sal admonish, and dress thingis out of ordour, with thair counsel as thei may best.

Superintendentis ar subject to the censure and correction not onlie of the synodal conventioun, bot also of thair awin kirk and uther within thair jurisdictioun. Quhatsumevir crime deservis correctione or depositione in ony uther minister, the same deservis the lyke in the superintendent.

Thair stipend wald be considerit and augmentit abone

uther ministeris, be reasone of thair gritt charges and travell.

IX. *Discipline.*—As no common-welth can be gowernet without executione of gude lawis, na mair can the kirk be reteined in puritie without discipline. Discipline standeth in the correctione of these thingis that ar contrarie to Goddis law, for the edefieing of the kirk. All estatis within the realme ar subject to the discipline of the kirk, als weil reuleris and preicheris as the common peopill.

In secreit and privie faultis the ordour prescribed be our Maister suld be observed, quhairof we neid not to wryte at length, seing it is largelie declared in the Buik of Excommunication.*

Befoir the sentence proceid, labour sould be takin with the giltie be his freindis, and publick prayer maid for his conversione unto God. Quhen all is done, the minister sould ask gif ony man will assuir the kirk of his obedience, and gif ony man promeis, than the sentence sal stay for that time. Gif efter publick proclameing of thair namis they promeis obedience, that sould be declarit to the kirk quha hard their former rebellione.

The sentence being ainis pronounced, na member of the kirk sould have companie with thame under pain of excommunicatione, except sic personis as ar exemit be the law. Thair children sould not be resavit to baptisme in thair name, bot be sum member of the kirk quha sal promeis for the children, and detaist the parentis impietie.

Comittaris of horribil crymis worthie of death, gif the civill sword spair them, thei sould be halden as deid to us, and cursed in their factis.

Gif God move thair hartis to repentance, the kirk cannot deny thame conciliatione, thair repentance being tryed and fund trew. Some of the elderis sould resave sic personis publickly in the kirk in taken of reconciliatione.

* The Book of Excommunication was written in the 1567: So this Summary was not written till some time after.

X. Mariage.—Personis under cuir of utheris sal not mary without thair consent lauchfullie requyrit. Quhen the parentis and utheris ar hard and stubborn, than the kirk and magistratis sould enter in the parentis rowme, and decerne upone the equitie of the caus without affection: the kirk and magistrat sal not sute for thame that commit furnicatioun befor thay sute the kirk.

Promeises of bairnes within aige ar null, except thay be ratifeit efter thay cum to age.

Band of mariage suld be proclamit upon thrie severall Sondayis to tak away all excuse of impediment.

Committeris of adulterie suld not be overseit be the kirk, albeit the civil sword oversie thame, but suld be estimit as deid and excommunicate in thair wickit fact. Gif sic offendaris desire earnestlie to be reconceilit to the kirk, we dar not refuse thame, nor excommunicat them quhame God has brocht to repentance.

The pairtie that is provin to be innocent suld be admittit to mariage againe. As for the pairtie offending, all dout of mariage wald be removit if the civil sword wald stryk according to Gōdis word.

XI. Policie.—Policie is an exerceis of the kirk serving for instructioun of the ignorant, inflaming of the learnit to gritter service, and for reteining of the kirk of God in gude ordor.

Of the partis of policie sum ar necessar, and sum not necessar absolutlie. Necessar is the trew preiching of the word, the right ministration of the sacramentis, the common prayeris, the instructioun of the zouth, the support of the puir, and the punishment of vice: Bot singing of psalmis, certaine dayis of the conventionis in the weik, thryse or twise preiching on week-dayis, certain places of Scripture to be red quhen thair is na sermone, with sic thingis, ar not necessar.

In townes we requyre everie day aither sermon or publick prayeris, with sum reiding of Scriptures. Publick prayers ar not neidfull in the dayis of preiching, leist thereby we suld nurische the peopill in superstitioun, causing tham understand that the publick prayeris suc-

ceids to the Papisticall messe. In everi notabil towne we requyre that at the leist anis in the weik beside the Sunday the haill peopill convene to the preiching.

The Sunday man be keipit straitlie in all townis baith befor none and efter for heiring of the word. At afternone upon the Sunday the Catechisme sal be taught, the children examinited, and the baptisme ministerit. Publick prayeris sal be usit upon the Sunday als weill after none as befor, quhen sermones cannot be had.

It apperteinis to the policie of everie particular kirk to appoynt the time quhen the sacramentis sal be ministerit.

XII. *Baptisme*.—Baptisme may be ministerit quhansover the word is preichit, bot we think it maist expedient that it be ministerit upon Sunday, or upon the day of common prayeris: Thus we tak away that error of the Papistis concerning the estait of the infantis depairting without baptisme. We bring the ministratioun of baptisme to the presence of the peopill, to be keipit in gritter reverence, and to put everie ane in remembrance of the promesis of baptisme, in the quhilk now mony wax faint and cauld.

XIII. *The Tabill*.—The tabill of the Lord sal be ministerit foure times in the zeir, and out of the times of superstitione. We judge the first Sunday of March, Junii, September, and December, to be the meitest: Bot this we leve to the judgement of the particular kirkis.

Let all ministeris be mair diligent to instruct the ignorant, and to suppress superstitioun, than to serve the vaine appetytes of men. The ministratioun of the tabill suld never be without scharp examinatioun ganging befor; cheiflie of thame quhais life, ignorance, or religioun is suspectit. Quha can nocht say the Lordis Prayer, the Articles of the Faith, and declare the soume of the law, suld not be admittit. Quhoso will stubbornly remaine ignorant of the principall poyntis of our salvatioun suld be excommunicat, with thair parentis and maisteris that keip thame in that ignorance: Everie maister of houshold

suld be commandit aither to instruct his children and servants, or cause thame be instructit; and gif thay will not, the kirk suld proceed aganis thame.

It is verie neidfull that publick examinatioun of everie persone be maid at the leist anis in the zeir, be the ministeris and elderis.

Everie maister and maisteris of houshold suld cum with thair houshold and familie to give confessioun of thair faith, and answer to the principall poyntis of our religioun.

We think it verie expedient that prayeris be had dayly in privie houses at morne and at nicht, for the confort and instructioun of utheris; and this to be done be the maist grave and discreit persone of the house.

XIV. *The Exerceis.*—In townis quhair lernit men ar, the exerceis of the Scriptures suld be weiklie. In this exerceis thre onlie sal speik to the opening of the text and edefeing of the peopill. This exerceis sal be upon some places of Scripture, and openlie that all that will may heir and speik thair judgment to the edefeing of the kirk. In this kynd of exerceis the text is onlie openit without any digressing or exortation, following the file and dependance of the text, confuting all errors as occasion sal be geven. Na man suld move a questioun the quhilk himself is na abill to solve.

The exerceis being endit, the ministeris and elderis present suld convene apairt and correct the thingis that hes bein done or spokin without ordor, and not to the edefeing of the kirk. In this public exerceis all affectatioun and vaine curiositie man be abone all thingis eschewit, leist for edefeing we suld slander the kirk of God.

Ministeris within sax myles about suld cum in willinglie, and also reideris that wald profite suld cum baith to teich uthers and to lerne: Uther lernit men, to quhame God has gevin the gift of interpretatioun, suld be chairgit to joyn themselvis.

XV. *Schulis.*—Because schulis ar the seid of the ministrie, diligent cair suld be taken over thame that thay

be orderit in religioun and conversatioun according to the word. Everie towne suld have ane schule-maister, and a landwart the minister or reider suld teich the childrein that cum to thame: Men suld be compellit be the kirk and magistratis to send thair bairnes to the schulis, pure menis childrein suld be helpit.

XVI. Universities.—Thie universities suld be erectit in this realme, Sanct Andros, Glasgow, and Aberdein: Thair ordor of proceeding, provision, and degreis, with thair reideris and officeris, ar at length declarit in the Buik of Discipline; how mony collegis, how mony classes in everie college, and quhat suld be taucht in everie class, is thair expressit.

A contributioun sal be maid at the entrie of the studentis for the uphalding of the place: And ane sufficient stipend is ordeinit for everie member of the universitie according to thair degrie.

XVII. Rentis of the Kirk.—The haill rentis of the kirk abusit in Papistrie, sal be referrit againe to the kirk, that thairbe the ministrie, schulis, and the puir may be menteinit within this realme according to thair first institution.

Everie man suld be sufferit to leid and use his awin teithis, and nocht man suld leid ane uther manis teithis. The upermest claithe, the cors-present, the cleirk-meill, the pasche offeringis, teithe-ale, and haill uther sic thingis, suld be dischargit.

The deaconis suld tak up the haill rentis of the kirk, disponing thame to the ministrie, the schulis, and puir within thair bounds, according to the appointment of the kirk.

All Frearies, Noneries, Chantereis, Chapelanreis, Annualrentis, and all thingis dotit to the hospitalitie, sal be reducit to the help of the kirk. Merchantis and craftsmen in burgh suld contribute to the support of the kirk.

XVIII. Buriall.—We desire that buriall be sa honourable handlit that the hoip of our resurrectioun may be

nurischit; and all kynd of superstitione, idolatrie, and quhatsumever thing proceideth of the fals opinione, may be avoided.

At the buriall nether singing of psalmis nor reiding sal be usit, leist the peopill sould be nurischit thairbe in that auld superstitioun of praying for the deid: But this we remitt to the judgement of the particular kirkis with advyce of the ministeris. All superstitioun being removit, ministeris sal not be burdenit with funeral sermonis, seing that daylie sermonis are sufficient aneuch for ministering of the living. Buriall sould be without the kirk in ane fine air, and place wallit and keipit honourabillie.

XIX. Repairing of Kirkis.—The kirk dois crave maist earnestlie the Lordis thair assistance for hastie prepairing of all paroch kirkis, quhair the peopill suld convene for the heiring of the word and resaving of the sacramentis: This reparatioun sould not onlie be in the wallis and fabrick, but also in all thingis neidfull within, for the peopill and decencies of the place appoyntit for Godis service.

XX. Punishment of Profaneris of the Sacramentis.—We desire strait lawis to be maid for punischment of thame that abuse the sacramentis, als weill the ministeris as reideris. The halie sacramentis ar abusit quhen the minister is not lauchfullie callit, or quhen thay are gevin to opin injurareis of the treuth or to profane leiveris; or quhen they ar ministerit in an privie place without the word preichit. The exempils of Scripturis do plainlie declair that the abuseris of the sacramentis, and contemneris of the word, ar worthie of deith.

This our judgment for reformatioun of the kirk sal beir witnes, baith befor God and man, quhat we have cravit of the nobilitie, and how thay have obeyit our leiving admonitiounis.

Thus far out of the Buik of Discipline quhilk was subscriyvit be the Kirk and Lordis.

THE
SECOND BUIK OF DISCIPLINE,
OR
HEIDIS AND CONCLUSIONES
OF
THE POLICIE OF THE KIRK,
AGREED UPON IN THE
GENERAL ASSEMBLY 1578;

*Inserted in the Registers of Assembly 1581;
Sworn to in the National Covenant, revived and ratified by
the Assembly 1638, and by many other Acts of Assembly.*

AND ACCORDING TO WHICH
THE CHURCH GOVERNMENT
IS ESTABLISHED BY LAW, AN. 1592 AND 1690.

1 COR. xiv. 40.

“ Let all things be done honestly, and by order.”

THE
SECOND BUIK OF DISCIPLINE,

OR

HEIDIS AND CONCLUSIONES

OF

THE POLICIE OF THE KIRK.

CHAP. I.

*Of the Kirk and Policie thereof in generall, and quherein
it is different from the Civill Policie.*

1. THE kirk of God is sumtymes largelie takin, for all them that professe the Evangill of Jesus Christ, and so it is a company and fellowship not onely of the godly, but also of hypocrites professing alwayis outwardly ane true religion. Uther tymes it is takin for the godlie and elect onlie, and sumtymes for them that exercise spiritual function amongis the congregation of them that professe the truth.

2. The kirke in this last sense hes a certaine power grantit be God, according to the quhilk it uses a proper jurisdiction and governement, exerciseit to the confort of the hole kirk. This power ecclesiasticall is an authoritie grantit be God the Father, throw the Mediator Jesus Christ, unto his kirk gatherit, and having the ground in the word of God; to be put in execution be them, unto quhom the spirituall government of the kirk be lawful calling is committit.

3. The policie of the kirk flowing from this power, is an order or forme of spirituall government, quhilk is exercisit be the members appoyntit thereto be the word of God: And therefore is gevin immediatly to the office-beararis, be quhom it is exercisit to the weile of the hole

bodie. This power is diverslie usit: For sumtyme it is severally exercisit, chiefly by the teacharis, sumtyme conjunctly be mutuall consent of them that beir the office and charge, efter the forme of judgement. The former is commonly callit *potestas ordinis*, and the uthier *potestas jurisdictionis*. These two kinds of power have both one authority, one ground, one finall cause, but are different in the manner and forme of execution, as is evident be the speiking of our Master in the 16 and 18 of Matthew.

4. This power and policie ecclesiasticall is different and distinct in the awin nature from that power and policie quhilk is callit the civill power, and appertenis to the civill government of the common welth: Albeit they be both of God, and tend to one end, if they be rightlie usit, *to wit*, to advance the glorie of God, and to have godlie and gud subjectis.

5. For this power ecclesiasticall flowes immediatlie from God, and the Mediator Jesus Christ, and is spirituall, not having a temporall heid on earth, bot onlie Christ, the onlie spirituall King and Governour of his kirk.

6. It is a title falslie usurpit be Antichrist, to call himsele heid of the kirk, and aucht not to be attribute to angel nor man, of what estait that ever he be, saving to Christ the onlie Heid and Monarch of the kirk.

7. Therefore this power and policie of the kirk sould leane upon the word immediatlie, as the onlie ground thereof, and sould be tane from the pure fountaines of the Scriptures, the kirk hearing the voyce of Christ the onlie spirituall King, and being rewlit be his lawes.

8. It is proper to kings, princes, and magistrates to be callit lordis, and dominators over their subjectis, whom they govern civilly, bot it is proper to Christ onlie to be callit Lord and Master in the spirituall government of the kirk, and all uthers that beiris office therein aucht not to usurp dominion therein, nor be callit lordis, bot onlie ministeris, disciples, and servantis. For it is Christis proper office to command and rewl his kirk universall, and every particular kirk, throw his Spirit and word, be the ministrie of men.

9. Notwithstanding, as the ministeris and uthers of the

ecclesiasticall estait ar subject to the magistrat civill, so aucht the person of the magistrat be subject to the kirk spirituall, and in ecclesiasticall government. And the exercise of both these jurisdictiones cannot stand in one person ordinarlie. The civill power is callit the power of the sword, and the uther the power of the keyes.

10. The civill power sould command the spiritual to exercise and doe their office according to the word of God: The spiritual rewlaris sould requyre the Christian magistrate to minister justice, and punish vyce, and to maintaine the libertie and quietness of the kirk within their boundis.

11. The magistrate commandes externall thingis for externall peace and quyetnes amongis the subjects: The minister handles externall thingis onlie for conscience cause.

12. The magistrat handles externall things onlie, and actions done befor men: Bot the spiritual rewlar judges both inward affectionis and externall actionis, in respect of conscience, be the word of God.

13. The civill magistrat craves and gettis obedience be the sword, and uther externall meanis: Bot the ministrie* be the spiritual sword, and spirituall meanis.

14. The magistrat neither aucht to preich, minister the sacramentis, nor execute the censuris of the kirk, nor yet prescryve any rewl how it sould be done; bot command the ministeris to observe the rewl commandit in the word, and punish the transgressouris be civill meanes: The ministeris exerce not the civill jurisdiction, bot teich the magistrat how it sould be exercit according to the word.

15. The magistrat aucht to assist, mentain and fortifie the jurisdiction of the kirk. The ministeris sould assist their princes in all thingis agreiable to the word, providing they neglect not their awin charge be involving themselves in civill affairis.

Finally, as ministeris are subject to the judgement and

* The copie in Spottiswood's History hath, "the minister." An old manuscript hath, "the ministeris."

punishment of the magistrat in externall things, if they offend: So aucht the magistratis to submit themselfis to the discipline of the kirk, gif they transgresse in matteris of conscience and religioun.

CHAP. II.

Of the Pairtes of the Policie of the Kirk, and Persons or Office-beiraris to whom the Administratioun is committit.

1. As in the civill policie the haill common welth consistis in them that ar governours or magistratis, and them that ar governit or subjects: So in the policie of the kirk sum ar appointit to be rewlaris, and the rest of the members thereof to be rewlit, and obey according to the word of God, and inspiratioun of his Spirit, alwayis under one heid and chiefe governour, Jesus Christ.

2. Againe, the haill policie of the kirk consisteth in three things, viz. in doctrine, discipline, and distribution. With doctrine is annexit the administratioun of sacramentis. And according to the pairtes of this division, arisis a threfald sort of office-beiraris in the kirk, to wit, of ministeris or preachers, eldaris or governours, and deaconis or distributeris.

3. And all these may be callit be ane generall word, ministers of the kirk. For albeit the kirk of God be rewlit and governit be Jesus Christ, who is the onlie King, hie Priest, and Heid thereof, yit he useis the ministry of men, as the most necessar middis* for this purpose. For so he hes from tyme to tyme, befor the law, under the law, and in the tyme of the Evangell, for our great comfort raisit up men indewit with the giftis of his Spreit, for the spirituall government of his kirk, exercising be them his awin power, throw his Spreit and word to the beilding of the same.

4. And to take away all occasion of tyrannie, he willis that they sould rewl with mutuall consent of brether,

* An old manuscript hath, "as maist necessar servandis for his purpose."

and equality of power, every one according to thair functiones.

5. In the New Testament, and tyme of the Evangell, he hes usit the ministry of the apostles, prophetis, evangelistes, pastouris and doctoris in the administratioun of the word: the elderschip for gude order, and administratioun of discipline: the deaconschip to have the cure of the ecclesiasticall gudis.

6. Sum of thir ecclesiasticall functiones ar ordinar, and sum extraordinar or temporarie. There be three extraordinary functiones, the office of the apostle, of the evangelist, and of the prophet, quhilkis ar not perpetuall, and now have ceisit in the kirk of God, except quhen it pleasit God extraordinarily for a tyme to steir sum of them up againe. There are foure ordinarie functiones or offices in the kirk of God, the office of the pastor, minister or bishop; the doctor; the presbyter or eldar; and the deacon.

7. Thir offices ar ordinar, and aucht to continue perpetuall in the kirk, as necessar for the government and policie of the same, and no moe offices aucht to be receivit or sufferit in the trew kirk of God, establishit according to his word.*

8. Therefore all the ambitious titles inventit in the kingdome of antichrist, and in his usurpit hierarchie, quhilkis ar not of ane of these foure sorts, togither with the offices depending thereupon, in ane word aucht all utterlie to be rejectit.

CHAP. III.

How the Persones that beir Ecclesiasticall Functiones ar admitted to thair Office.

1. Vocation or calling is common to all that sould beir office within the kirk, quhilk is a lawfull way, be the quhilk qualifiet persones ar promotit to any spiritual office within the kirk of God: without this lawful calling

* An old manuscript hath, "be his word."

it was never leisum to any person to medle with any function ecclesiasticall.

2. There are twa sorts of calling, ane extraordinar be God himself immediatelie, as war of the prophetis and apostiles, quhilk in kirks establishit and well already re-formit hes no place.

3. The uther calling is ordinar, quhilk besydes the calling of God, and inward testimonie of a gude conscience, hes the lawfull approbation and outward judgement of men, according to Godis word, and order establishit in his kirk. Nane aucht to presume to enter in any office ecclesiasticall without he have this testimony of a good conscience before God, who only knaws the hartis of men.

4. This ordinar and outward calling hes twa parts, election and ordination. Election is the chusing out of a person or persons maist abile to the office that vaikes, be the judgement of the elderschip and consent of the congregation, to whom the person or persons beis appointed. The qualities in generall requisite in all them wha sould beir charge in the kirk, consist in soundness of religion, and godlines of lyfe, according as they ar sufficiently set furth in the word.

5. In this ordinar election* it is to be eschewit, that na person be intrusit in ony of the offices of the kirk, contrar to the will of the congregation to whom they ar appointed, or without the voce of the elderschip. Nane aucht to be intrusit, or placeit† in the places alreadie plantit, or in any rounge that vaikes not, for any warldlie respect: and that quhilk is callit the benefice aucht to be nothing else, but the stipend of the ministers that ar lawfullie callit.‡

6. Ordinatione is the separation and sanctifying of the persone appointit to God and his kirk,|| eftir he be

* An old manuscript and some printed copies have, "in the order of election."

† An old manuscript hath, "or enterit in the places;" the copie which is in Spottiswood's History, "or placed in the ministry in places."

‡ An old manuscript hath, "callit and electit."

|| The old manuscript hath, "be God and his kirk." Spottiswood hath, "by," &c.

weill tryit and fund qualifiet. The ceremonies of ordinatione are fasting, earnest prayer, and imposition of hands of the elderschip.

7. All thir, as they must be raisit up be God, and be him made able for the wark quhairto they ar callit; so aucht they knaw their message to be limitit within God's word, without the quhilk bounds they aucht not to passe. All thir sould tak these titils and names onlie (leist they be exaltit and puft up in themselfis) quhilk the Scriptures gevis unto them, as these quhilks import labour, travell and wark; and ar names of offices, and service, and not of idleness, dignitie, warldlie honour or preheminnence,* quhilk be Christ our Maister is expreslie reprovit and forbidden.

8. All these office-beararis sould have their awin particular flockis amongst whom they exercise their charge, and sould mak residence with them, and tak the inspection and oversicht of them, every ane in his vocation. And generallie thir twa things aucht they all to respect, the glorie of God, and edifieing of his kirk, in discharging their dewties in their callings.

CHAP. IV.

Of the Office-beararis in particular, and first of the Pastoris or Ministeris.

1. Pastors, bishops, or ministers, ar they wha are appointit to particular congregationes, quhilk they rewill be the word of God, and over the quhilk they watch. In respect whairof, sumetyme they ar callit pastors, becaus they feid their congregation; sumetyme *episcopi*, or bishops, because they watch over their flock; sumetymes ministers be reason of their service and office; and sumetymes also presbyters or seniors, for the gravity in manners, quhilk they aucht to have in taking cure of the spirituall government, quhilk aucht to be most deir unto them.

* Some copies have, "honour or warldlie preferment."

2. They that are callit unto the ministrie, or that offer themselves thereunto, aucht not to be electit without ane certain flock be assignit unto them.

3. Na man aucht to ingyre himselve, or usurpe this office without lawfull calling.

4. They that ar anis callit be God, and dewlie electit be man, eftir that they have anis acceptit the charge of the ministrie, may not leive their functions: the desertours sould be admonishit, and in case of obstinacie finalie excommunicate.

5. Na pastor may leive his flock, without licence* of the provinciall or nationall Assemblie, quhilk gif he do eftir admonition not obeyit, let the censures of the kirk stryke upon him.

6. Unto the pastors apperteinis teaching of the word of God, in season and out of season, publicklye and privatelie, alwayes travelling to edifie and discharge his conscience, as God's word prescryves to him.

7. Unto the pastors onlie apperteins the administration of the sacramentis, in lyke manner as the administration of the word: for baith ar appointit be God as meanes to teach us, the ane be the ear, and the uther be the eyes and uther senses, that be baith knowlege may be transferrit to the mynde.

8. It apperteinis be the same reason to the pastors to pray for the people, and namely for the flock committed to his charge, and to blesse them in the name of the Lord, who will not suffer the blessings of his faithfull servants to be frustrat.

9. He aucht also to watch over the manners of his flock, that the better he may apply the doctrine to them in reprehending the dissolute persons, and exhorting the godlie to continue in the feir of the Lord.

10. It apperteines to the minister eftir lawfull proceeding† be the elderschip, to pronounce the sentence of binding and lowsing upon any person, according unto the power of the keyes grantit unto the kirk.

* An old manuscript hath, "advyce."

† An old manuscript hath, "it apperteinis to the minister be lawfull precluding with the eldership," &c.

11. It belongs to him lykewyse, eftir lawfull proceeding in the matter be the elderschip, to solemnizate marriage betwixt them that ar to be joynit therein; and to pronounce the blessing of the Lord upon them that enter in that holie band in the feir of God.

12. And generallie all publick denunciations that ar to be made in the kirk before the congregation, concerning the ecclesiasticall affaires, belong to the office of a minister; for he is as a messenger and herauld betwix God and the people in all these affairs.

CHAP. V.

Of Doctors and thair Office, and of the Schoolis.

1. Ane of the twa ordinar and perpetuall functions that travell in the word, is the office of the Doctor, quha also may be callit Prophet, Bischop, Elder, Catechizar, that is, teicher of the Catechisme, and rudiments of religion.

2. His office is to open up the mynde of the Spirit of God in the Scriptures simplie, without sic applications as the ministers usis, to the end that the faithfull may be instructit, and sound doctrine teichit, and that the purity of the Gospell be not corruptit throw ignorance or evill opinions.

3. He is different from the pastor not onely in name, but in diversity of gifts. For to the Doctor is gine the word of knowlege, to open up be simple teiching the mysteries of faith; to the Pastor the gift of wisdom, to apply the same be exhortation to the manners of the flock, as occasion craveth.

4. Under the name and office of a Doctor, we comprehend also the order in schooles, colledges and universities, quhilk hes bene from tyme to tyme carefullie maintainit als weill amang the Jewes and Christians as amangs the prophane nations.

5. The Doctor being an elder, as said is, sould assist the pastor in the government of the kirk, and concurre with the elders his brethren in all assemblies; be reason

the interpretation of the word, quhilk is onlie judge in ecclesiasticall matters, is committit to his charge.

6. Bot to preich unto the people, to minister the sacraments, and to celebrate mariages, pertienes not to the Doctor, unlesse he be utherwyse callit ordinarily; howbeit the pastor may teich in the schoolis, as he wha hes also the gift of knowledge oftentimes meit therefore, as the examples of Polycarpus and uthers testifie.

CHAP. VI.

Of Elaers, and their Office.

1. The word *Eldar* in the Scripture sumetyme is the name of age, sumetyme of office. When it is the name of ane office, sumetyme it is taken largely, comprehending als weill the Pastors and Doctors, as them who ar callit seniors or elders.

2. In this our division, we call these elders, whom the Apostles call presidents or governours. Their office as it is ordinar, so is it perpetuall, and alwayes necessar in the kirk of God. The elderschip is a spirituall function, as is the ministrie. Eldaris anis lawfully callit to the office, and having gifts of God meit to exercise the same, may not leive it again. Albeit sic a number of elders may be chosen in certane congregations, that ane pairt of them may reliefe anuther for a reasonable space, as was among the Levites under the law in serving of the temple. The number of the elders in every congregation cannot weill be limitit, but sould be according to the bounds and necessitie of the people.

3. It is not necessar that all elders be also teichars of the word, albeit the chief aucht to be sic,* and swa ar worthie of double honour. What manner of persons they aucht to be, we referre it to the expresse word of God, and namely the Canons written be the Apostle Paul.

4. Their office is als weill severallie as conjunctlie, to

* The copie in Spottiswood's History and several manuscripts have, "albeit chiefly they aucht to be sic."

watch diligently upon the flock committit to their charge, baith publickly and privately, that na corruption of religion or manners enter therein.

5. As the Pastors and Doctors sould be diligent in teiching and sawing the seid of the word, so the elders sould be cairfull in seiking the fruit of the same in the people.

6. It apperteines to them to assist the pastor in examination of them that cumis to the Lord's table: *Item*, in visiting the sick.

7. They sould cause the actes of the Assemblies, als weill particular as generall, to be put in execution cairfullie.*

8. They sould be diligent in admonishing all men of their dewtie according to the rewl of the Evangell. Things that they cannot correct be privat admonitions, they sould bring to the assembleie of the elderschip.

9. Their principall office is to hald assemblies with the pastors and doctors who ar also of thair number, for establishing of gude ordor, and execution of discipline. Unto the quhilks assemblies all persones ar subject that remain within thair bounds.

CHAP. VII.

Of the Eldarschips, and Assemblies, and Discipline.

1. Elderschips and assemblies are commonlie constitute of Pastors, Doctors, and sic as we commonlie call Elders, that labour not in the word and doctrine, of quhom, and of whais severall power hes bene spokin.

2. Assemblies ar of four sortis. For aither ar they of particular kirks and congregations ane or ma, or of a province, or of ane haill nation, or of all and divers nations professing one Jesus Christ.

3. All the ecclesiasticall assemblies have power to convene lawfully togidder for treating of things concerning the kirk, and pertaining to thair charge. They have

* An old manuscript hath, "als weill particular, as provincial or generall."

power to appoynt tymes and places to that effect; and at ane meiting to appoint the dyet, time and place for another.

4. In all assemblies ane moderator sould be chosen be common consent of the haill brethren convenit, who sould propone matters, gather the votes, and cause gude ordor to be keipit in the assemblies. Diligence sould be taken, chiefly be the moderator, that onlie ecclesiasticall things be handlit in the assemblies, and that there be na meddling with ony thing pertaining to the civill jurisdiction.

5. Every assembly hes power to send furth from them of their awin number, ane or moe visitours to sie how all things beis rewlit in the bounds of thair jurisdiction. Visitation of mae kirks is na ordinar office ecclesiastick in the person of ane man, naither may the name of a Bischop be attribute to the visitor onlie, naither is it necessar to abyde alwayes in ane man's person, but it is the part of the elderschip to send out qualifeit persons to visit *pro re nata*.

6. The finall end of all assemblies is first to keip the religion and doctrine in puritie, without error and corruption. Next, to keip cumelines and gude ordor in the kirk.

7. For this orders cause, they may make certane rewlis and constitutions appertaining to the gude behaviour of all the members of the kirk in thair vocation.

8. They have power also to abrogate and abolish all statutes and ordinances concerning ecclesiasticall matters that are found noysome and unprofitable, and agrie not with the tyme, or ar abusit be the people.

9. They have power to execute ecclesiastical discipline and punishment upon all transgressors, and proud contemners of the gude order and policie of the kirk, and swa the haill discipline is in thair hands.

10. The first kynde and sort of assemblies, although they be within particular congregations, yet they exerce the power, authoritie, and jurisdiction of the kirk with mutuall consent, and therefore beir sumtyme the name of the kirk. When we speik of the elders of the particular congregations, we mein not that every particular parish kirk can, or may have their awin particular elderschips,

pecially to landwart, bot we think thrie or four, mae or fewar particular kirks, may have ane common elderschip to them all, to judge thair ecclesiasticall causes. Albeit this is meit that some of the elders be chosen out of every particular congregation, to concurre with the rest of their brethren in the common assemblie, and to take up the delations of offences within their awin kirks, and bring them to the Assemblie. This we gather of the practise of the primitive kirk, where elders or colleges of seniors were constitute in cities and famous places.

11. The power of thir particular elderschips, is to use diligent labours in the boundis committit to thair charge, that the kirks be kepit in gude order, to inquire diligently of nauchtie and unruly persons, and to travell to bring them in the way againe, aither be admonition or threatening of God's judgements, or be correction.

12. It pertaines to the elderschip to take heid, that the word of God be purely preichit within their bounds, the sacraments rightly ministrat, the discipline rightly mantenit, and the ecclesiasticall gudes uncorruptlie distributit.

13. It belangs to this kynde of assembly, to cause the ordinances made be the assemblies provincially, nationall, and generall, to be keipit, and put in execution. To mak constitutions quhilk concerne τὸ πρῶτον in the kirk, for the decent order of these particular kirks* where they governe: Provyding they alter no rewls made by the general or provincially assemblies, and that they mak the provincially assemblies foresein of these rewls that they sal mak, and abolish them that tend to the hurt of the same.

14. It hes power to excommunicat the obstinat.

15. The power of election of them who beir ecclesiasticall charges, pertaines to this kynde of assemblie, within thair awin bounds, being well erectit, and constitute of many pastors and elders of sufficient abilitie.

16. By the like reason their deposition also pertains to this kynde of assemblie, as of them that teich erroneous and corrupt doctrine; that be of sclanderous lyfe, and efter admonition desist not; that be gine to schisme or

* An old manuscript hatb, "Paroch kirks."

rebellion against the kirke, manifest blasphemie, simonie, corruption of brybes, falsett, perjurie, whoredome, thift, drunkennes, feghting worthy of punishment be the law, usurie, dancing, infamie, and all uthers that deserve separation fra the kirk: These also who are fund altogether unsufficient to execute their charge sould be deposit. Quhairof uther kirks wald be advertisit, that they receive not the persons deposit.

17. Yet they aucht not to be deposit, wha throw age, sicknes, or uther accidents, become unmeit to do thair office; in the quhilk case their honour sould remain to them, their kirk sould mantein them; and uthers aucht to be provedit to do thair office.

18. Provinciall assemblies we call lawful conventions of the pastors, doctors, and uther eldaris of a province, gatherit for the common affaires of the kirkes thereof, quhilk also may be callit the conference of the kirk and brethren.

19. Thir assemblies are institute for weighty matters, to be intreatit be mutuall consent and assistance of the brethren within that province, as neid requyres.

20. This assemblie hes power to handle, order, and redresse all things ommittit or done amisse in the particular assemblies. It hes power to depose the office-beirers of that province for gude and just causes deserving deprivation. And generallie thir assemblies have the haill power of the particular elderschips whairof they ar collectit.

21. The nationall assemblie quhilk is generall to us, is a lawfull convention of the haill kirks of the realm, or nation, where it is usit and gatherit for the common affaires of the kirk; and may be callit the generall eldership of the haill kirk within the realme. Nane ar subject to repaire to this assemblie to vote bot ecclesiasticall persons to sic a number as shall be thocht gude be the same assemblie: Not excluding uther persons that will repaire to the said assemblie to propone, heir and reason.

22. This assemblie is institute, that all things aither omittit, or done amisse in the provinciall assemblies, may be redressit and handlit: And things generally serving

for the weill of the haill bodie of the kirk within the realme may be foirsein, intreatit, and set furth to Godis glorie.

23. It sould tak cair, that kirks be plantit in places quhair they are not plantit. It sould prescryve the rewill how the uther twa kynds of assemblies sould proceed in all things.

24. This assemblie sould tak heid, that the spirituall jurisdiction and civill be not confoundit to the hurt of the kirk: That the patrimonie of the kirk be not consumit* nor abusit: And generallie concerning all weighty affaires that concerne the weill and gude ordor of the haill kirks of the realm, it aucht to interpone authoritie thairto.

25. There is besydes these, an uther mair generall kynde of assemblie, quhilk is of all nations and estaits of persons within the kirk, representing the universall kirk of Christ: Quhilk may be callit properlie the Generall Assemblie or Generall Councell of the haill kirk of God.

These assemblies were appoyntit and callit together, specially when ony great schisme or contraversie in doctrine did aryse in the kirk, and wer convocat at command of godlie emperours being for the tyme, for avoiding of schismes within the universal kirk of God: Quhilk because they apperteine not to the particular estait of ane realme, we ceis further to speik of them.

CHAP. VIII.

Of the Deaconis and thair Office, the last ordinar Function in the Kirk.

1. The word *Διάκονος* sumtymes is largely takin, comprehending all them that beir office in the ministrie and spirituall function in the kirk: Bot now, as we speik, it is taken only for them, unto whom the collection and distribution of the almes of the faithfull and ecclesiasticall gudes does belang.

* An old manuscript hath, “ diminishit or abusit.

2. The office of the deacons sa takin, is an ordinar and perpetuall ecclesiasticall function in the kirk of Christ. Of what properties and dewties he ought to be that is callit to this function, we remit it to the manifest Scriptures. The deacon aucht to be callit and electit as the rest of the spirituall officers, of the quilk election was spoken befor.

3. Thair office and power is to receave, and to distribute the haille ecclesiasticall gudes unto them to whom they ar appoyntit. This they aucht to do according to the judgement, and appoyntment of the Presbyteries or elderschips (of the quhilk the deacons ar not) that the patrimonie of the kirk and pair be not convertit to privat mens usis, nor wrangfullie distributit.

CHAP. IX.

Of the Patrimonie of the Kirk, and Distribution thair of.

1. Be the patrimonie of the kirk we mein whatsoever thing hath bene at ony tyme before, or shall be in tymes coming gevin; or be consent or universall custome of countries professing the Christian religion, applyit to the publique use and utilitie of the kirk. Swa that under the patrimonie we comprehend all things gevin, or to be gevin to the kirk and service of God, as lands, biggings, possessions, annual-rents, and all sic lyke, wherewith the kirk is dotit, aither be donations, foundations, mortifications, or ony uther lawfull titles, of Kings, Princes, or ony persons inferiour to them; together with the continuall oblations of the faithfull. We comprehend also all sic things as be lawis or custome, or use of countries, hes bene applyit to the use and utilitie of the kirk; of the quhilk sort ar teinds, manses, gleibs, and sic lyke, quhilks be common and municipall lawis and universall custome ar possessit be the kirk.

2. To tak ony of this patrimonie be unlawfull meinis, and convert it to the particular and profane use of ony person, we hald it anc detestable sacriledge befor God.

3. The gudes ecclesiasticall aucht to be collectit, and

distributit be the deacons, as the word of God appoynts, that they who beir office in the kirk be providit for without cair or solicitude. In the apostolicall kirk, the deacons wer appoyntit to collect and distribute quhatsumevir was collectit of the faithfull to distribute unto the necessitie of the saints; sa that nane lackit among the faithfull. These collections war not onlie of that quhilk was collectit in manner of almes, as sume suppose; but of uther gudes, moveable and unmoveable, of lands and possessions, the price quhairof was brocht to the feit of the Apostles. This office continuit in the deacons hands, quha intromettit with the haille gudes of the kirk, ay and whil the estate therof was corruptit be Antichrist, as the ancient canons beir witnes.

4. The same canons mak mention of ane fourfald distribution of the patrimonie of the kirk, quhairof ane part was applyit to the pastor or bishop for his sustentation and hospitalitie; anuther to the elders and deacons, and all the clergie; the third to the puir, sick persons and strangers; the fourth to the uphald and uther affaires of the kirk, speciallie extraordinar: We adde hereunto the schules and schuile-maisters also, quhilk aucht and may be weill susteinit of the same gudes, and ar comprehendit under the clergie. To wham we joyn also clerks of assemblies als weill particular as generall; syndicks or procurators of the kirk affaires, takers up of psalmes, and sic lyke uther ordinar officers of the kirk, sa far as they ar necessar.

CHAP. X.

Of the Office of a Christian Magistrat in the Kirk.

1. Although all the members of the kirk be halden every ane in their vocation, and according therto to advance the kingdom of Jesus Christ sa far as lyis in their power; yit chiefly Christian Princes, and uther magistrates, ar halden to do the same: For they ar callit in the Scripture nourishers of the kirk, for sameikle as be them it is, or at least aucht to be manteinit, fosterit, uphalden,

and defendit agains all that wald procure the hurt thereof.

2. Sua it perteinis to the office of a Christian magistrat to assist and fortifie the godly proceedings of the kirk in all behalves; and namely to sie that the publique estait and ministrie thereof be manteinit and susteinit as it apperteins, according to Godis word.

3. To sie that the kirk be not invadit nor hurt be false teichers and hyrelings, nor the rowmes therof be occupyit be dumb dogs, or idle bellies.

4. To assist and manteine the discipline of the kirk; and punish them civilly, that will not obey the censure of the same, without confounding alwayis the ane jurisdiction with the uther.

5. To sie that sufficient provision be made for the ministrie, the schules, and the pur: And if they have not sufficient to awaite upon their charges, to supplie their indigence even with their awin rents, if neid require. To hald hand als weill to the saving of their persons from injurie and opin violence; as to their rents and possessions, that they be not defraudit, robbit, nor spuilziet thereof.

6. Not to suffer the patrimony of the kirk to be applyit to profane and unlawful uses, or to be devorit be idle bellies, and sic as have na lawfull function in the kirk, to the hurt of the ministry, schules, pure, and other godly uses, quhairupon the same aucht to be bestowit.

7. To mak lawis and constitutions agreeable to God's word, for advancement of the kirk, and policie therof; without usurping any thing that pertains not to the civil sword, bot belangs to the offices that ar meirlic ecclesiasticall, as is the ministrie of the word and sacramentis, using of ecclesiasticall discipline, and the spirituall execution thereof, or any part of the power of the spirituall keyis, quhilks our Maister gave to the Apostles, and their trew successours. And although Kings and Princes that be godlie, sumtymes be their awin authority, whan the kirk is corruptit, and all things out of ordor, place ministers, and restore the trew service of the Lord, efter the examples of sum godly Kings of Juda, and divers godly

Emperours and Kings also in the licht of the New Testament: Yit quhair the ministrie of the kirk is anes lawfullie constitute, and they that are placeit do thair office faithfullie, all godlie princes and magistratis aucht to heir and obey thair voice, and reverence the majestie of the Son of God speiking be them.

CHAP. XI.

Of the present Abuses remaining in the Kirk, quhilks we desyre to be Reformit.

1. As it is the dewtie of the godlie magistrat to maintain the present libertie quhilk God of his mercie hes grantit to the preaching of his word, and the trew administration of the sacraments within this realme: sa is it to provyde, that all abuses quhilks as yit remaine in the kirk be removit, and utterly takin away.

2. Thairfoir first the admission of men to Papisticall titles of benefices, sic as serve not, nor have na function in the reformat kirk of Christ, as abbottis, commendatoris, prioris, prioressis, and uther titles of abbyis, quhais places are now for the maist pairt be the just judgement of God demolishit and purgit of idolatrie, is plaine abusion, and is not to receive the kingdom of Christ amangs us, bot rather to refuse it.

3. Siclyke that they that of auld wer callit the chapters and convents of abbayis, cathedrall kirks, and the lyke places, serve for nathing now, bot to set fewes and tacks, if ony thing be left of the kirklands and teinds, in hurt and prejudice thairof, as daily experience teiches, and thairfoir aucht to be utterly abrogat and abolishit. Of the lyke nature ar the deanes, archdeanes, chantors, subchantors, thesaurers, chancellars, and uthers having the lyke titles flowing from the Pape and canon law onlie, wha heve na place in the reformat kirk.

4. The kirks also quhilks ar unitit together, and joynit be annexation to thair benefices, aucht to be separatit and dividit, and gine to qualifiet ministers, as God's word craves.

5. Neither aucht sic abusers of the kirk's patrimony to have vote in Parliament, nor sit in councell under the name of the kirk and kirk-men, to the hurt and prejudice of the libertie thairof, and lawes of the realm made in favouris of the reformat kirk.

6. Meikle less is it lawfull, that ony person among these men sould have fyve, sax, ten or twenty kirks, or mae, all having the charge of saules:* and bruik the patrimonie thairof, either be admission of the prince, or of the kirk, in this licht of the Evangell; for it is but mockage to crave reformation where sic lyke hes place.

7. †And albeit it was thocht gude, for avoyding of greater inconvenientis, that the auld possessors of sic benefices quha had imbracit the trew religion, suld injoy be permission the twa pairt of the rentis quhilks they possesst of befoir induring thair lyfetyne: Yit it is not tolerabil to continew in the lyke abuse, to geve thaise places and uthers benefices of new to als unmeit men or rather unmeitar, quha ar not myndit to serve in the kirk, bot leif an idle lyfe as uthers did quha bruikit them in the tyme of blindnes.

8. And in sa farr as in the order takin at Leith in the zeir of our Lord 1571, it appeires that sic may be admittit, being found qualifiet; either that pretendit order is agains all gude ordor, or else it must be understood not of them that be qualifiet in worldly affaires or to serve in court; bot of sic as are qualifiet to teich Godis word, having their lawfull admission of the kirk.

9. As to Bischops, if the name *ἐπισκοπος* be properly takin, they ar all ane with the ministers, as befoir was declairit. For it is not a name of superioritie and lordship, bot of office and watching. Yit because in the corruption of the kirk, this name (as uthers) hes bene

* The copy in Calderwood's History, that printed anno 1621 in 4to, and that printed in 8vo, anno 1682, have, "all craving the charge of souls." An old manuscript hath, "and have the charge of thair saules." The copy in Spottiswood's History hath, "all having the cure of soules."

† This paragraph is not in the copy which is in Calderwood's History; neither is it in the copy printed in 4to, anno 1621, nor in that printed in 8vo, anno 1682. But it is in the Church registers and other manuscripts, and in Spottiswood's History.

abusit, and yit is lykelie to be; we cannot allow the fashion of thir new chosin bischops, neither of the chapters that ar electors of them to sic offices as they ar chosen to.

10. Trew bischops sould addict themselves to ane particular flock, quhilk sindry of them refuses, neither sould they usurpe lordship over their brethren and over the inheritance of Christ, as these men doe.

11. Pastors, in sa far as they ar pastors, have not the office of visitation of mae kirks joynit to the pastorship, without it be gine them. It is a corruption, that bischops sould have farder boundis to visit, nor they may lawfully.* Na man aucht to have the office of visitation, bot he that is lawfully chosin be the Presbytrie thereunto. The elderschips being well establishit, have power to send out visitors ane or mae, with commission to visit the bounds within thair elderschip: And siclyke eftir compt takin of them, either continew them, or remove them from tyme to tyme, to the quhilks elderschips they shall be alwayes subject.

12. The criminall jurisdiction in† the person of a pastor, is a corruption.

13. It agries not with the word of God that bischops sould be pastors of pastors, pastors of monie flocks; and yit without ane certaine flock, and without ordinar teiching. It agries not with the Scriptures, that they sould be exemit fra the correction of their brethren, and discipline of the particular elderschip of the kirk, where they shall serve; neither that they usurpe the office of visitation of uther kirks, nor ony uther function besyde uther ministers, bot sa far as sall be committit to them be the kirk.

14. Heirfoir we desyre the bischops that now ar, either to agrie to that order that God's word requyres in them, as the generall kirk will prescryve unto them not passing that bounds either in ecclesiasticall or civill affaires, or else to be deposit fra all function in the kirk.

* The copy in Spottiswood's History hath, "than they may conveniently overtake."

† The copy printed in 8vo, anno 1682, which is said to have been printed from the Presbytery Book of Haddingtoun, hath, "civil jurisdiction."

15. We deny not in the mein tyme, bot ministers may and sould assist their Princes when they are requyrit, in all things agreiable to the word, quhither it be in Councell or Parliament, or utherwayis, provyding alwayis they neither neglect their awin charge, nor throw flatterie of Princes, hurt the publick estait of the kirk. Bot generallie, we say no person, under whatsumever title of the kirk, and specially the abusit titles in Papistrie, of Prelates, Convents, and Chapters, aucht to attempt ony act in the kirk's name, either in Councell or Parliament, or out of Councell, having na commission of the reformat kirk within this realme.

16. And be act of Parliament it is providit, that the Papisticall kirk and jurisdiction sould have na place within the same, and na bischop nor uther prelate in tymes cuming sould use ony jurisdiction flowing from his autoritie. And again, that na uther ecclesiasticall jurisdiction sould be acknowledged within this realm, bot that quhilk is, and shall be in the reformat kirk, and flowing therefra. Sa we esteim halding of chapiters in Papisticall manner, aither in cathedrall kirks, abbayis, colledges, or uther conventuall places, usurping the name and autoritie of the kirk, to hurt the patrimonie thair of, or use ony uther act to the prejudice of the same, sen the zeir of our Lord 1560, to be abusion and corruption, contrar to the libertie of the trew kirk and lawis of the realme, and thairfor aucht to be annullit, reducit, and in all tyme cuming all utterlie dischargit.

17. The dependances also of the Papisticall jurisdiction ar to be abolishit, of the quhilk sort is the minglit jurisdiction of the commissars, in sa far as they meddle with ecclesiasticall matters, and have na commission of the kirk thairto, but wer erectit in tyme of our Sovereignis mother, whan things wer out of order. It is an absurd thing that sindry of them having na function of the kirk, sould be judgis to ministers, and depose them from their roumis. Thairfoir they either wald be dischargit to meddle with ecclesiasticall matters, or it wald be limitit to them in quhat matters they might be judges, and not hurt the libertie of the kirk.

18. They also that befor wer of the ecclesiasticall estait in the Papis kirk, or that ar admittit of new to the Papisticall titles, and now ar tollerat be the lawes of the realme to possess the twa pairt of thair ecclesiasticall rents, aucht not to have ony farther libertie bot to intromet with the portion assignit and grantit to them for thair lyfetymes: And not, under the abusit titles quhilks they had, to dispone the kirk rentis, set tackes and fewes thair of at thair pleisure, to the grit hurt of the kirk, and puir labourers that dwell upon the kirk-lands, contrar to all good conscience and ordor.

CHAP. XII.

Certain speciall Heids of Reformation quhilk we crave.

1. Quhatsumever hes bene spokin of the offices of the kirk, the severall power of the office-beirars, their conjunct power also, and last of the patrimonie of the kirk; we understand it to be the right reformation, which God craves at our hands, that the kirk be orderit according thairto, as with that order quhilk is most agreeable to the word. Bot because sumthing wald be touched in particular, concerning the estait of the countrey, and that quhilk we principally seik to be reformat in the same, we have collectit them in thir heids following.

2. Seeing the haille countrey is dividit in provinces, and thir provinces again are dividit in parishes, als weill in landwart as in townes; in every parish and reasonable congregation there wald be placit ane or mae pastors to feid the flock, and no pastor or minister alwaies to be burdenit with the particular charge of mae kirks or flockes then ane alanerly.

3. And because it will be thocht hard to finde out pastors or ministers to all the paroch kirks of the realm, als well in landwart as in townes, we think be the advice of sic, as commission may be gine to be the kirk and prince, parishes in landwart or small villages, mae be joyned twa or three or mae, in sum places together, and the principall and maist commodious kirks, to stand, and

be repairit sufficiently, and qualifiit ministers placit thereat; and the uther kirks, quhilk ar not fund necessar, may be sufferit to decay, their kirk-yards alwaies beand kept for buriall places: And in sume places where neid requyres ane parish, where the congregation is owir great for ane kirk, may be dividit in twa or mae.

4. Doctors wald be appointit in universities, colledges, and in uther places neidfull, and sufficiently provided for; to opin up the meining of the Scriptures, and to have the charge of schules, and teich the rudiments of religion.

5. As for elders, there waldbe sume to be censurers of the manners of the people, ane or mae in every congregation; bot not an assembly of eldars in every particular kirk, bot only in townes and famous places quhere resort of men of judgement and habilitie to that effect may be had, quhere the eldars of the particular kirks about may convene together, and have a common eldership and assembly place amang them, to treat of all things that concerns the congregations of which they have the oversight.

6. And as there ought to be men appointit to unite and divyde the parishes, as necessity and commodity requyres: Sa wald there be appointit be the generall kirk, with advyce* of the prince, sic men as feir God, and know the estait of the countries, that were able to nominate and desyne the places, quhere the particular elderships should convene, taking consideration of the diocesses as they were dividit of auld, and of the estait of the countries and provinces of the realme.

7. Lykewise concerning provinciall and synodall assemblies, consideration wer easie to be taken, how mony and in quhat places they were to be halden, and how oft they sould convene, aucht to be referrit to the libertie of the general kirk, and order to be appoyntit therein.

8. The nationall assemblies of this countrey, callit commonlie the Generall Assemblies, aucht alwayes to be retein it in their awin libertie, and have their awin place. With power to the kirk to appoynt tymes and places

* Some copies have, "assent."

convenient for the same, and all men, als weill magistrats as inferiours, to be subject to the judgement of the same in ecclesiasticall causes, without any reclamation or appellation to ony judge, civill or ecclesiasticall, within the realm.

9. The libertie of the election of persons callit to the ecclesiasticall functions, and observit without interruption swa lang as the kirk was not corruptit be Antichrist, we desyre to be restorit and reteinit within this realm. Swa that nane be intrusit upon ony congregation, either be the prince or ony inferiour person, without lawfull election and the assent of the people owir quham the person is placit; as the practise of the apostolical and primitive kirk and gude order craves.

10. And because this order, quhilk God's word craves, cannot stand with patronages and presentation to benefices usit in the Paipes kirk: We desyre all them that trewlie feir God earnestly to consider, that for swa meikle as the names of patronages and benefices, togither with the effect thair of, have flowit fra the Paip and corruption of the canon law only, in sa far as thereby ony person was intrusit or placit owir kirks having *curam animarum*. And for swa meikle as that manner of proceeding hes na ground in the word of God, but is contrar to the same, and to the said libertie of election, they aucht not now to have place in this licht of reformation. And therefore quhasumever will embrace God's word, and desyre the kingdome of his Son Christ Jesus to be advancit, they will also embrace, and receive that policie and order quhilk the word of God, and upright estait of his kirk craves, otherwise it is in vaine that they have profest the same.

11. Notwithstanding as concerning uther patronages of benefices that have not *curam animarum*, as they speak: Such as ar chaplanries, prebendaries foundit upon temporall lands, annuals, and sic lyke, may be reservit unto the ancient patrones, to dispone thairupon, quhan they vaike, to schulis and bursars, as they are requyrit be act of Parliament.*

* Jam. VI. Parl. 1. Cap. 12. Afterward ratified Jam. VI. Parl. 12. Cap. 161.

12. As for the kirk rents in generall, we desyre that order be admittit and mentainit amangis us, that may stand with the sinceritie of God's word, and practise of the purity of the kirk of Christ. *To wit*, that as was before spoken, the haill rent and patrimonie of the kirk, exceptand the small patronages before mentionat, may be dividit in four portions: Ane thereof to be assignit to the pastor for his intertainment and hospitalitie: An uther to the eldars, deacons, and uther officers of the kirk, sic as clerks of assemblies, takers up of the psalmes, beadels and keipers of the kirk, sa far as is necessar; joyning therewith also the doctors of schules, to help the ancient foundations where neid requires: The third portion to be bestowit upon the puir members of the faithfull, and on hospitals: The fourth for reparation of the kirks, and uther extraordinar charges as ar profitable for the kirk; and also for the common weil, if neid requyre.

13. We desyre therefore the ecclesiasticall gudes to be upliftit, and distributit faithfullie to quham they appertein, and that be the ministerie of the deacons, to quhais office properlie the collection and distribution thereof belangs; that the puir may be answerit of their portion thereof, and they of the ministry live without care and solicitude: As also the rest of the treasurie of the kirk may be reservit, and bestowit to their richt uses. Gif these deacons be electit with sic qualities as God's word craves to be in them, there is na feir that they sall abuse themselvis in their office, as the prophane collectors did of before.

14. Yit because this vocation appeires to many to be dangerous, let them be oblshit as they wer of auld to a yeirly count to the pastors and elderschip; and gif the kirk and prince think expedient, let cautioners be oblshit for their fidelitie, that the kirk rents on na wayes be dilapidat.

15. And to the effect this order may tak place, it is to be provydit, that all uthers intromettors with the kirk rent, collectors general or speciall, whether it be by appointment of the prince, or utherwaies, may be denudit of farther intromission therewith; and suffer the kirk rents in tyme cumming to be haillie intromettit with be

the ministrie of the deacons, and distribute to the use before mentionat.

16. And also to the effect, that the ecclesiasticall rents may suffice to these uses, for the quhilk they ar to be appointit; we think it necessar to be desyrit, that all alienations, setting of fewes or tacks of the rents of the kirk, als weill lands as teinds, in hurt and diminution of the auld rentals, be reducit and annullit, and the patrimony of the kirk restorit to the former auld libertie. And lyke-wise, that in tymes cumming the teinds be set to nane bot to the labourers of the ground, or els not set at all, as was agriet upon, and subscribit be the nobilitie of before.*

CHAP. XIII.

The Utilitie that sall flow fra this Reformation to all Estaites.

1. Seing the end of this spirituall government and policie, quhair of we speik, is that God may be glorifiet, the kingdom of Jesus Christ advancit, and all who are of his mysticall bodie may live peaceable in conscience: Therefore we dar bauldlie affirme, that all these who have trew respect to thir ends, will even for conscience cause gladly agrie and conforme themselvis to this order, and advance the same, sa far as in them lyes, that their conscience being set at rest, they may be replenishit with spirituall gladnes in giving full obedience to that quhilk Godis word and the testimonie of their awin conscience does crave, and in refusing all corruption contrar to the sam.

2. Nixt we sall becum an example and paterne of gude and godly order to uther nations, countries, and kirks professing the same religion with us, that as they have glorified God in our continueing in the sinceritie of the word hitherto, without any errours, praise be to his name:

* See Chap. 8. of the First Book of Discipline, which was subscribed by many of the nobility. See also the Proceedings of the General Assemblie about the Policie of the Kirk.

So they may have the lyke occasion in our conversation, when as we conform our selfis to that discipline, pollicie, and gude order, quhilk the same word and purity of reformation craveth at our hands; utherwise that fearfull sentence may be justly said to us, “The servant knowing the will of his maister, and not doing it,” &c.

3. Mairover, gif we have any pity or respect to the puir members of Jesus Christ, who so greatly increase and multiplie amanges us, we will not suffer them to be langer defraudit of that part of the patrimonie of the kirk quhilk justly belangs unto them: And by this order, if it be deuly put to execution, the burden of them sall be taken of us to our great confort, the streits sall be cleansed of thair cryings and murmurings; swa as we sall na mair be an skandall to uther nations as we have hitherto bene for not taking order with the puir amanges us, and causing the word quhilk we profess to be evill spokin of, giving occasion of sclander to the enemies, and offending the consciences of the sempil and godly.

4. Besydes this, it sall be a great ease and commoditie to the haill common people, in relieving them of the beilding and uphalding of thair kirks, in bigging of brigges, and uther lyke publick warks: It sall be a relief to the labourers of the ground in payment of their teinds; and schortlie in all these things, whereinto they have bene hitherto rigorously handlit be them that were falslie callit kirkemen, thair tacksmen, factours, chalmerlanes, and extortionars.

Finally, to the King's Majestie and common-weill of the countrey, this profite shall redound: That the uther affaires of the kirk beand sufficientlie provydit according to the distribution of the quhilk hes bene spokin; the superplus beand collectit in the treasurie of the kirk, may be profitablie imployit, and liberallie bestowit upon the extraordinar support of the affaires of the Prince and common-weill, and speciallie of that part quhilk is apoyntit for reparation of kirks.

Sa to conclude, all beand willing to apply themselves to this order, the people suffering themselves to be rewlit according thereto; the Princes and Magistrates not beand

exemit, and these that ar placit in the ecclesiasticall estait richtlie rewling and governing, God sall be glorifiet, the kirk edifiet, and the bounds thereof inlargit, Christ Jesus and his kingdome set up, Satan and his kingdom subvertit, and God sall dwell in the middis of us, to our comfort, through Jesus Christ, who, togither with the Father and the Holy Ghost, abydes blessit in all eternity. Amen.

ENDIS THE BUIK OF POLICIE.

THE
FORM OF PROCESS
IN THE
JUDICATORIES
OF THE
Church of Scotland,
WITH RELATION TO
SCANDALS AND CENSURES,
APPROVED BY
ACT OF THE GENERAL ASSEMBLY,
APRIL 18, 1707.

THE
FORM OF PROCESS.

CHAP. I.

*Concerning Church Government, Discipline, Scandals,
and Censures in general.*

1. OUR Lord Jesus Christ hath instituted a government, and governors ecclesiastical in his house, with power to meet for the order and government thereof; and to that purpose, the apostles did immediately receive the keys from the hands of their Lord and Master Jesus Christ, and did use and exercise the same upon all occasions, and Christ hath from time to time furnished some in his church with gifts for government, and with commission to exercise it when called thereunto, and has promised his presence to be with them to the end of the world.

2. It is agreeable to and founded on the word of God, that some others, besides these who labour in the word and doctrine, be church governors, to join with the ministers of the word in the government of the church, and exercise of discipline and oversight of the manners of the people, which officers are called ruling elders: As also, that the church be governed by several sorts of judicatories, and one in subordination to the other, such as kirk-sessions, presbyteries, provincial synods, and general assemblies.

3. Church discipline and censures, for judging and removing of offences, are of great use and necessity in the church, that the name of God, by reason of ungodly and wicked persons living in the church, be not blasphemed, nor his wrath provoked against his people, that the god-

ly be not leavened with, but preserved from the contagion, and stricken with fear, and that sinners who are to be censured may be ashamed, to the destruction of the flesh, and saving of the spirit in the day of the Lord Jesus.

4. Nothing ought to be admitted by any church judicatory as the ground of a process for censure, but what hath been declared censurable by the word of God, or some act or universal custom of this national church agreeable thereto; and the several judicatories of this church ought to take timeous notice of all scandals: but it is judged, that if a scandal shall happen not to be noticed in order to censure for the space of five years, it should not be again revived, so as to enter in a process thereanent, unless it be of an heinous nature, or become again flagrant; but the consciences of such persons ought to be seriously dealt with in private, to bring them to a sense of their sin and duty.

5. These assemblies or church judicatories before mentioned, have power to convene and call before them any persons within their own bounds, whom the ecclesiastic business which is before them doth concern, either as party, witness, or otherwise, and to examine them according to the nature of the affair, and to hear and determine in such cases as shall orderly come before them, and accordingly dispense church censures.

6. If a person be charged with a scandal, who lives within the bounds of another parish, the kirk-session of the parish where that person resides should be desired to cause cite that person to answer before the session in whose bounds the scandal happened, and the same course is to be followed in such cases by the other judicatories of the church, seeing for order's sake they should not presume to exerce their authority without their own bounds.

7. The minister of the word being an office above that of the ruling elder, cannot be liable to the censure of the kirk-session, but to the superior judicatories of the church.

CHAP. II.

Concerning the entering Processes, Citation of Parties and Witnesses, and taking Depositions, and anent Fugitives from Discipline.

1. Members of kirk-session are wisely to consider the information they get of scandals, and consult with their minister thereanent, even before the same be communicate to others, that thereby the spreading of the scandal may be prevented, and it may be removed by private admonition according to our Lord and Saviour's rule, Matth. xviii. 15, which, if amendment follow, is the far better way of gaining and recovering a lapsed brother, whereas the needless spreading of a scandal does sometimes harden the guilty, grieve the godly, and is dishonourable to religion.

2. When any business is moved in a church judicatory, whether by information, petition, or otherwise, they are, in the first place, to consider whether the matter in its circumstantiate case be proper for them to enter upon, and whether it be orderly brought in, and proper for them to cognosce and discuss it themselves, or prepare it for superior judicatories; and should endeavour to shorten their work as much as with the edification of the church they can, especially as to the head of scandal, but still on all occasions the office-bearers in the house of God are to shew all prudent zeal against sin.

3. In proceeding in all causes where there is any person or parties concerned, the judicatory is to see, that, before they proceed, these persons or parties be duly sisted before them by a legal and timeous citation in writ bearing its cause, either at the instance of a party complaining, or at least by order of the judicatory; and if they be residing within the parish, the same may be upon forty-eight hours advertisement, and the execution of the summons bearing its cause, and made before two or three witnesses insert, is to be returned by the beadle or officer in writing, and the persons cited, called at the

door; and this is especially to be observed by presbyteries and other superior judicatories of the church.

4. Sometimes it may be fit that the party be privately spoken to, before any citation be given or process begun, for their better gaining; in which case, the minister is to exercise his own discretion, and take the concurrence of elders and others with him; but if the party cited as above appear not, there ought to be a second and then a third citation given by the order of the sessions and presbyteries, either personally, or left at their dwelling-house, before the judicatory declare the person contumacious, unless the party be cited to appear before a superior judicatory by reference or appeal, in which case there is not that need of so many citations before the superior judicatory, the party having actually appeared before the inferior judicatory, and being cited *apud acta* to appear before the superior, and the same marked in the minutes, or having been declared contumacious before the cause was brought before the superior judicatory.

5. All citations *apud acta* are peremptory, and if instructed, infer contumacy if not obeyed.

6. If the person do not appear on the third citation, or upon a citation *apud acta*, and no relevant excuse adduced and verified, though in that case he be censurable for contumacy, yet it may be fit the judicatory proceed to take cognition, either by examining witnesses upon oath, or by other documents of the verity of the scandals delated against him, before they censure him for contumacy.

7. If the party appear, then the moderator is to inform the person of the occasion of his being called, and to give him, if desired, a short note in writing thereof, with the names of the witnesses that are to be made use of.

8. There seems to be no need of accusers or informers in ecclesiastic processes, where the same are not raised at the instance of a party complaining formally, but the party, if cited by order of the judicatory, is to answer the judicatory in what is laid to his charge; yet so, that if the party cited be found innocent and acquitted, these who informed the judicatory, whether the party require

it or not, ought to be noticed, for either their calumny or imprudence, as the judicatory shall find cause.

9. If there be witnesses to be made use of in the process, a list of their names ought to be given to the defenders some time before, or at least at their compearance, and their witnesses ought to be timeously cited to give evidence; and if they refuse after three citations given, and executions returned, may be proceeded with as contumacious; or if judged needful, after the first or second citation, application may be made to the civil magistrate, that he may oblige them to appear.

10. Before the witnesses be judicially examined, the accused person is to be called, and the relevancy of the libel discussed, and if the defender compear, he may object against any of them, and if the objection be relevant, and made evident to the judicatory, the witnesses are to be cast; but a person's being the delator or informer, doth not hinder him to be a witness, except in the case where he formerly complained for his own interest, or of pregnant presumptions of malice against the person accused.

11. Though there be no relevant objection, yet the witnesses are solemnly to be purged of malice, bribe, or good deed done or to be done, and of partial counsel.

12. The witnesses are to be sworn and examined in the presence of the accused party, if compearing; and he may desire the moderator to propose such questions or cross questions to the witnesses as may tend for his exculpation, which, if the judicatory think pertinent, are to be proposed, but no accused person is to interrupt the witness, or speak during the time of deposition.

13. If the party accused do before probation offer grounds of exculpation to be proven by witnesses, the moderator and clerk, if required, are to give warrant to cite the witnesses upon the party's charges, the relevancy of the offered exculpation being first considered and sustained by the judicatory; and if the exculpation be fully proven as to the substance of the scandal, all further proof of the libel and accusation must there sist, and the defender is to be assoilzied; as, if the libel be special a to the time and place of a fact, and the accused mor

pregnantly allege and clearly prove *alibi*. But if the substance of the scandal be once sustained and deponed upon, there can be no place for exculpation, unless it be as to some extenuating or alleviating circumstances not contrary to, but consisting with, the depositions already taken.

14. If the witnesses cannot subscribe their names to their deposition, the clerk is to mark that they declare they cannot write, and the moderator is to subscribe the same, whether they can subscribe or not.

15. After the depositions are ended, the parties being removed, the members of the judicatory at the same or some after diet thereto appointed, are to advise the cause, and there and then to reason the affair calmly, speaking always to the moderator one after another, without interrupting one another, using no reflecting language to or of one another, nor too long harangues or digressions.

16. If any person or persons under process for scandals abscond, they should, after being called before the judicatory and not compearing, be cited first from the pulpit of the parish where the process depends, and where they reside, and if they do not thereupon appear before the judicatory before whom the process depends, they are, by order of the presbytery, to be cited from the pulpits of all the kirks within their bounds, to compear before the presbytery: and if they do not then compear, they are to be declared fugitive from church discipline, and the same intimate in all the kirks within the bounds of the presbytery; desiring, that if any knows of the saids fugitives, they may acquaint the minister or elder of the bounds thereof, and the presbytery are to sist there until they get further notice of these persons.

CHAP. III.

Concerning Swearers, Cursers, Profaners of the Lord's Day, Drunkards, and other Scandals of that nature.

1. It may fall out that one single act of drunkenness or breach of the Lord's day, disobedience to parents, or

of swearing, cursing, scolding, fighting, lying, cheating, or stealing, may be clothed with such circumstances as may be a just ground of process immediately, and even bring the persons guilty under the censure of the lesser excommunication and suspension from the benefit of the sealing ordinances, and require their appearance in presence of the congregation to be rebuked, before relaxation; but the weight of this is duly to be pondered, and church judicatories, and members thereof, are to consider whether the private admonition of persons alledged and found guilty of the above scandals, if not clothed with such circumstances or the bringing them to public, will tend most to edification, and proceed accordingly.

2. But ordinarily in all such offences, the guilty for the first fault would be spoken to in private by the minister or an elder, and admonished; and on promise from a sense of guilt to amend, they may sist there.

3. But if the person relapse, he should be called before the session, and if found guilty, may be there judicially rebuked; where the session, on promise, from a due sense of sin, to amend, may again sist.

4. But if the person amend not after that, the session should orderly proceed, unless repentance appear and due satisfaction be offered, till they inflict the censure of the lesser excommunication and suspension from the benefit of the sealing ordinances, under which the censured are to lie till amendment and reformation.

5. With respect to scandals, the grossness whereof makes it necessary to bring the persons guilty oftener than once before the congregation, the rules prescribed by the fourth act of the General Assembly, anno 1705, are to be followed.

6. If the guilty persons continue in this condition, or lie under the censure of the lesser excommunication a considerable time, and yet be found frequently relapsing in these vices they are censured for, it may be constructed such a degree of contumacy, and so aggravate the crime, as to found a process of the censure of the higher excommunication, which is to be inflicted, or not, as may tend

most to the reclaiming of the guilty person and edification of the church.

CHAP. IV.

Concerning the Sin of Fornication, Adultery, and scandalous Carriage tending thereto.

1. In delations about the sin of uncleanness, it falls frequently out, that when the matter is put to the strictest trial, all that can be proven is but presumptions of guilt or scandalous behaviour, and not the act of uncleanness, the same being a work of darkness; and therefore this should oblige the kirk-session to be very cautious how to admit the public entering a process without good warrant, where there is not a child in the case, unless the scandal be very flagrant.

2. Many of these actions which give occasion to the raising a scandal of uncleanness, are such as are not themselves alone publicly censurable, but to be past by with a private rebuke or admonition.

3. Yet some of these actions which come under the name of scandalous behaviour may be so lascivious and obscene, and clothed with such circumstances as may be as offensive as the act of uncleanness itself, and as censurable.

4. If a married woman, whose husband hath been notoriously absent for a considerable time, beyond the ordinary time that women use to go with child, be found with child, this also may give ground to a kirk-session for a process against her; but in this case judicatories would be prudent in considering well all circumstances, and whether or not the person hath been always of entire fame before, as also how the public fame now runs.

5. When an unmarried woman is known to be with child, the same gives ground to a kirk-session for a process against her; and after she is cited before the session, and appeareth, she is to be interrogate who is the father of that child, and though in other cases the divulging of a secret may be very imprudent, and indeed the raising

of a scandal, yet in this case where there is a child, whereby there is an undeniable scandal, and the keeping secret of the father a ground of greater offence, and of suspecting many innocent persons, if she discover not the father, she is to be looked upon as contumacious.

6. Prudence may sometimes require that the person she nameth to be the father of the child be informed thereof, and spoke to privately; and if he deny the same, he is seriously to be dealt with to confess, but if he still deny, then the session is to cause cite him to appear before them.

7. In this process, when the delated father compeareth, he is to be interrogate, and if he deny, he is to be confronted with the woman, and the presumptions as particularly held forth as possible; and all along there should be private treating with him, in all meekness, charity, and seriousness; and if, after all this, he deny, though the woman's testimony can be no sufficient evidence against him, yet pregnant presumptions, such as suspicious frequenting her company, or being *solus cum sola in loco suspecto*, or in suspect postures and such like, which he cannot disprove to the satisfaction of the session, may so lay the guilt upon him as to shew him, that there appears no other way of removing the scandal, but his appearance to be publicly rebuked therefore: If he will not submit himself to be rebuked as above, it perhaps may be more for edification that a true narrative of the case be laid before the congregation, and intimation given that there can be no further procedure in that matter, till God in his providence give further light, and to sist there at the time, than that an oath be pressed, and upon refusal proceed to the higher excommunication; but if the person accused do offer his oath of purgation, and crave the privilege thereof, the presbytery may (if they shall judge it for edification and removing of the scandal) allow the same, which may be to this purpose:—

“ I, A. B. now under process before the presbytery of
for the sin of alleged to be committed by
me with C. D. and lying under that grievous slander, being
repute as one guilty of that sin; I, for ending of the

ther, and if after all serious dealing, and due diligence, she give no other, she is to be censured according to the quality of the offence confessed by her, without naming the person delated by her; the judicatory reserving place for further censure upon further discovery.

11. If the woman who hath brought forth the child doth declare she knoweth not the father, alleging she was forced, as in the fields, by a person unknown, or any the like reason; in these cases, great prudence is to be used, the former behaviour of the woman exactly searched into, and she seriously dealt with to be ingenuous; and if she hath been of entire fame, she may be put to it to declare the truth as if she were upon oath, but not without the advice of the presbytery, and no formal oath should be taken; and if the woman confess she was not forced, but doth not know the man, whether married or unmarried, the same censure is to be inflicted upon her as in the case of adultery.

12. If a person doth voluntarily confess uncleanness, and if there be no child, and the case be brought to the kirk-session, the session is to enquire what presumptions there are of the truth of the thing confessed, or what may have moved the person to make that confession, whether it floweth from disquietness of mind, or from sinister design, as when a man suing to a woman for marriage is denied, and for revenge, or for to obtain his desire, spreads the report that he hath been guilty with her, they are to be dealt with according as the presumptions upon search are found, or not.

13. If it be found that there is no ground for the confession, and that it is false, the person confessing is to be censured as defaming himself, and likewise as a slanderer of the other party; and withal application is to be made by the session to the civil magistrate, that he may be punished according to law.

14. If there be need of witnesses, the directions formerly mentioned, chap. 2d, are to be followed.

15. When persons guilty of uncleanness live one in one parish, and another in another parish, the process against them and censures are to be before the session of

the parish where the woman liveth, or where the scandal is most notour.

16. If a scandal of uncleanness be committed where neither party resides, as if persons having their fixed residence in one parish, do commit uncleanness in another parish, or perhaps in the fields, or in the time of fairs or markets; in these cases, they are to be processed and censured where their ordinary abode is, except the place of their abode be at a considerable distance from the place where the sin was committed, and the scandal be most flagrant where it was committed.

17. When there is a scandal of uncleanness whereof persons are guilty, living in different parishes, the session where the sin was committed is to acquaint the other sessions where any of the persons resides, who are *ex debito* to cause summon these persons to appear before that session, where the scandal is to be tried.

18. When a person is convict of scandal by a session of another congregation than his own, and the censure of the lesser excommunication is inflicted, the session is to send an account thereof to that session to which he belongs; but there is no need of any other sentence of his own session to fix the censure on him, but only a public intimation thereof to be made in his own parish.

19. When a person is censured and absolved from his scandal in another congregation than where he lives, he is to bring a testimonial of his absolution, which is to be intimate to the congregation he lives in, if the scandal be also flagrant there; otherwise it will be sufficient to intimate the same to the session; and the same is to be done in the case of the profession of repentance where there has been a sentence of the lesser excommunication.

CHAP. V.

Concerning Appeals from a Kirk-Session to a Presbytery, &c.

1. All persons who judge themselves lesed by the procedure or sentence of a kirk-session, may appeal to the presbytery, by declaring and protesting at passing of the

sentence ; and should thereupon, according to the eighth act of the General Assembly, 1694, give in the appeal with the reasons thereof in writ, to the moderator or clerk of the session, within the space of ten days after the time of appealing, and procure extracts thereof, and present the same to the next meeting of the presbytery thereafter, if there be a competent time, at least ten days free betwixt the time of appealing and the meeting of the presbytery ; and should then insist in the appeal ; wherein if the appellant fail, the appeal *ipso facto* falls and becomes null, and the appellant is to be held as contumacious, and proceeded against accordingly by the kirk-session.

2. When an appeal is brought from a kirk-session to a presbytery, the presbytery is to consider whether the cause is of that nature, as it behoveth at length to come to the presbytery by the course of discipline, before the final determination thereof, as if it be in a process of alleged adultery or such like ; then the presbytery, to save themselves time, may fall upon the consideration of the affair without insisting much upon the *bene* or *male appellatum*, though it seem to be preposterously appealed.

3. But if the cause be such as the kirk-session are the competent and proper judges of, even to its ultimate decision, and if there have been no cause given by the kirk-session, by their breaking the rules of an orderly process, either by the course of the process, or by the incompetency of the censure, the presbytery is not to sustain the appeal.

4. If the presbytery do not sustain the appeal, and find there hath been some fault, passion, or culpable mistake in the appellant, the presbytery is to inflict some censure, such as a reproof before the presbytery, or appoint an acknowledging of their precipitancy before their own session or such like, on these appealers they find to have been malicious and litigious, thereby to prevent unnecessary appeals ; and that beside remitting back to the session, to stand either to the censure of the session, if

it be inflicted already, or to sist themselves during the process, if it be depending.

5. If the appeal be sustained, and yet upon proceeding on the cause the presbytery find the appellant censurable, it is always to be minded, that whatever censure be inflicted to remove the offence he hath given to the presbytery, yet the appellant, if found guilty, is to undergo a censure, either before the kirk-session or congregation he belongs to, such as the presbytery thinks he deserves, else presbyteries will be always troubled with appeals.

6. If, on the other hand, on trial of the process, the presbytery find the kirk-session hath unwarrantably proceeded, either in contributing to the raising of a scandal, or inflicting the censure without a sufficient cause, and thereby the appellant lesed; the presbytery is not only to assoilzie the appellant, but to take such ways as may be proper and effectual to vindicate the appellant's innocence, and wipe off the scandal taken at him.

7. Herein the presbytery is to exercise great prudence, doing justice to the innocent, yet so as not to weaken the kirk-session's authority in that congregation, if in justice it can be avoided.

8. But such an emergent may very well occasion the presbytery's giving the minister and elders of that session suitable injunctions and rules to walk by, or private admonitions, or to call for a visitation of their session register.

9. The same method is to be followed in appeals from presbyteries to synods, and from synods to general assemblies.

10. An appeal being made by parties, should sist the execution of the sentence appealed from, only while the appeal is duly and diligently prosecute, and may thereby be determined; otherwise not, unless the judicatory appealed to receive the appeal, and take the affair before them, and in that case the judicatory appealed from is to sist until the appeal be discussed.

CHAP. VI.

Concerning Processes which natively begin at the Kirk-Session, but are not to be brought to a final determination by them.

1. There are some processes which natively begin at the kirk-session, which, for the atrocity of the scandal, or difficulty in the affair, or general concern, the session having the opportunity of frequent meetings of the presbytery to have recourse unto, do not determine of themselves; such as scandals of incest, adultery, trilapse in fornication, murder, atheism, idolatry, witchcraft, charming, and heresy and error, vented and made public by any in the congregation, schism and separation from the public ordinances, processes in order to the highest censures of the church, and continued contumacy; but the kirk-session having received information of such gross scandals, they are to weigh the same according to the rules and directions prescribed them in processes which belong to their peculiar province; and if they find good ground for a process, they are to deal with the person accused to confess that which now cannot be hid nor amended, till satisfaction be made to the church, which, when done, the session is to refer the case, and send an extract of their procedure thereanent to the presbytery.

2. When there is no confession of the scandals above mentioned, the session are not to proceed to lead probation by witnesses or presumptions, till an account of the matter be brought by reference to the presbytery as aforesaid, and the presbytery do thereupon appoint the session to proceed and lead probation; and after probation is led, the same is to be brought to the presbytery, who may inflict what censure they see cause.

3. Sometimes it will fall out that the process is so clear, as in a case of judicial confession, that the kirk-session may summon the delinquent when before them *apud acta*, to compear before the presbytery, without previous acquainting them thereof, but where there is

any difficulty, the kirk-session should inform the presbytery, and take their advice before a party be summoned before them.

4. When the party or parties compear before the presbytery, if they confess and profess repentance for their sin, then the presbytery having gravely rebuked, and seriously exhorted the party or parties, are to determine the censure, and prescribe the time and place of the parties, their profession of repentance publicly in the church of that congregation where the process began, the scandal being there to be taken away, or remit them to the session to receive orders thereanent.

5. It is thought more fit that the delinquents be appointed to remove the scandal in the congregation where the offence is most flagrant, especially if they reside there, rather than in the place where it was committed, if it be not public there, and that intimation of the removing thereof be made in other places, if the judicatory shall find it needful.

6. When persons censured for these grosser scandals do apply to the kirk-session for relaxation; they may both be privately conferred with, and likewise their acknowledgments heard before the session; but they ought not to be brought before the congregation, in order to their absolution, nor absolved, but by advice and order of the presbytery.

CHAP. VII.

Concerning Processes against Ministers.

1. All processes against any minister are to begin before the presbytery to which he belongeth, and not before the kirk-session of his own parish.

2. The credit and success of the gospel (in the way of an ordinary mean) much depending on the entire credit and reputation of ministers, their sound doctrine and holy conversation, no stain thereof ought lightly to be received; nor when it comes before a judicatory ought to

be negligently enquired into, or when found evident, ought to be slightly censured.

3. And because a scandal committed by a minister hath on these accounts many aggravations, and once raised, though it may be found to be without any ground, yet it is not easily wiped off; therefore a presbytery would exactly ponder by whose information and complaint it comes first before them; and a presbytery is not so far to receive the information, as to proceed to the citation of a minister, or any way begin the process, until there be first some person, who under his hand gives in the complaint with some account of its probability, and undertakes to make out the libel. *2do*, Or at least do before the presbytery undertake to make it out, under the pain of being censured as slanderers. Or, *3tio*, That the *fama clamosa* of the scandal be so great, as that the presbytery, for their own vindication, see themselves necessitate to begin the process, without any particular accuser; but the presbytery in this case would be careful, first, to enquire into the rise, occasion, broachers and grounds of this *fama clamosa*.

4. All Christians ought to be so prudent and wary in accusing ministers of any censurable fault, as that they ought neither to publish nor spread the same, nor accuse the minister before the presbytery, without first acquainting the minister himself, if they can have access thereto, and then, if need be, some of the most prudent of the ministers and elders of that presbytery, and their advice got in the affair.

5. If there shall be ground found to enter in a process against a minister, the presbytery should first consider the libel, then order him to be cited, and to get a full copy, with a list of the witnesses' names to be led for proving thereof, and a formal citation in writ is to be made either personally or at his dwelling-house, bearing a competent time allowed to give in answers to the libel, and his just defences and objections against witnesses, at least ten free days before the day of compareance, and the citation should bear the date when given, and the names of the witnesses to the giving thereof: and the execution

bearing its date, with the names and designations of the witnesses, should be made in writ, and signed by the officer and witnesses; which being accordingly returned, he is to be called, and if he compear, the libel is to be read unto him, and he is to be enquired if he has any answers to give in to the libel, that they may be read and considered, in order to the discussing of the relevancy; and if the presbytery find the same, and there is cause to insist, they are to endeavour to bring him to a confession, whereby he may most glorify God; and if he confess, and the matter confest be of a scandalous nature, censurable in others, such as the sin of uncleanness, or some other gross scandal, the presbytery (whatever be the nature of his penitency, though to the conviction of all) are *instantanter* to depose him *ab officio*, and to appoint him in due time to appear before the congregation where the scandal was given, and in his own parish, for removing the offence, by the public profession of his repentance.

6. If a minister be accused of any scandal, and cited to appear before his own presbytery, and do absent himself by leaving the place, and be contumacious without making any relevant excuse, after a new public citation and intimation made at his own church when the congregation is met, he is to be holden as confest, and to be deposed and censured *instantanter* with the lesser excommunication; but if after some time he do not return and subject himself to the censures of the church, he may be proceeded against till he be censured with the greater excommunication, if the judicatory see cause for it.

7. If the minister accused do appear and deny the fact after the relevancy is found, the presbytery proceeding to probation, and to find the truth of the matter, all the circumstances are to be exactly canvassed, and the accused heard to object against the witnesses. As also, he should be allowed to be present at the examination, and modestly to cross interrogate, and then the reputation of the witnesses and their hability duly regarded, and the examinations considered. If, after consideration of all these, the judicatory shall find the scandal suffi-

ciently proven, they are to proceed to censure, as advised in the case of confession in paragraph 5th.

8. If the matter laid to the minister's charge be such practices as in their own nature manifestly subvert that order, unity, and peace, which Christ hath established in his church, or unsoundness and heterodoxy in doctrine, then great caution would be used, and the knowledge and understanding of witnesses much looked into; and withal, if the errors be not gross and striking at the vitals of religion, or if they be not pertinaciously stuck unto, or industriously spread, with a visible design to corrupt, or that the errors are not spreading among the people, then lenitives, admonitions, instructions, and frequent conferences are to be tried to reclaim without cutting off, and the advice of other presbyteries sought; and unless the thing be doing much hurt, so as it admits of no delay, the synod or general assembly may be advised with in the affair, and the same intimate to the minister concerned.

9. If the libel and complaint brought against a minister be a multitude of smaller things laid together, as several acts of negligence or other unsuitable actions, the presbytery in proceeding therein are to make a presbyterial visitation of that parish to which the minister belongs, and at the said visitation, are first to see if any of these things now laid to the minister's charge were committed prior to the last presbyterial visitation of that parish, and whether they were then laid to his charge, and if they were not, it would be tried how they come to be laid to his charge now.

10. If the presbytery find these things laid to his charge to be committed since the last visitation, or find a satisfying reason wherefore they were not then tabled, they are to enquire what diligence hath been used in acquainting the minister with the offence taken at these things when first committed by him, and how far the minister hath been guilty of giving offence, after he knew offence to be taken.

11. It would likewise in this case be enquired, whether any of the complainers did first in a prudent, private way,

inform any of the neighbour ministers of some of these things committed by their minister, who is now challenged, before these offences came to be so many, as to merit a public and solemn trial, and accordingly the presbytery is to judge.

12. If the presbytery find, upon trial, the complaint to resolve on the minister's having committed such acts of infirmity or passion as, considering all the circumstances, may be either amended and the people satisfied, and no such offence taken, or at least not to remain, so as to hinder the minister's profiting the people, and that the offence was taken by the minister's own people only or mainly; then the presbytery is to take all prudent ways to satisfy and reclaim both minister and people, and do away the offence.

13. But before a minister deposed for scandalous carriage can be restored to the exercise of the ministry, there would not only be convincing evidences of a deep sorrow for sin, but an eminent and exemplary humble walk, and edifying conversation, so apparent and convincing as hath worn out and healed the wound the scandal gave.

14. Immediately on the minister's being deposed by the presbytery, the sentence is to be intimate in his congregation, the church declared vacant, the planting thereof with another minister hastened, and never delayed on the expectation of his being reponed, it being almost impossible that ever he can prove useful in that parish again.

CHAP. VIII.

Concerning Processes in order to the Censure of the greater Excommunication.

1. Since there is a distinction betwixt the greater and the lesser excommunication, it seems that whatever have been the causes of the first process, yet ordinarily all processes that are in order to the greater excommunication are to be grounded on manifest contumacy, or obstinate continuance in scandalous practices; and where there is

no manifest contumacy, or continuance as aforesaid, the lesser excommunication needs only have place. Yet in some extraordinary cases, the church, according to Scripture warrant, hath summarily excommunicated persons guilty of notour atrocious scandalous sins, to shew the church's abhorrence of such wickedness.

2. Even where there hath been a scandal delated, and contumacy following by not appearing, it would be considered, whether any scandalous practice hath been proven or not; if not proven, then only the simple contumacy is to be proceeded against, for which it were hard to go a greater length than the lesser excommunication.

3. If the scandal hath been proven, and the censure of the lesser excommunication intimated, as in chapter third, it seems most reasonable that there be no further proceeding, unless the scandal be gross, or of an heinous nature, or that it is spreading and infectious, as in heresies or schism in the church: In which cases, contumacy is to be proceeded against in order to the greater excommunication.

4. The kirk-session having brought the process to an intimation of the censure of the lesser excommunication, before they inflict the same, they are to refer the affair to the presbytery, bringing their whole proceedings before the presbytery in writ, that the presbytery may thereby have a clear and full view of the whole affair.

5. The presbytery finding the kirk-session hath orderly proceeded, and that the lesser excommunication is not sufficient, and that the affair is so weighty as to oblige them to enter on the process, they are to cause their officer to cite the scandalous person.

6. If the party appear, then the presbytery is to proceed in the enquiry at the accused, about the scandal alleged and libelled; and if he deny it, then they are to proceed and lead probation, as in other cases.

7. But if the party appear not, but condemn the citation, the presbytery causeth renew the same, until he hath got three citations; and after the three citations, he is to be cited out of the pulpit; and for the further conviction of all concerned, intimation is to be made that

the judicatory will proceed and enquire into the presumptions or probation of the guilt, and this is to be done although the delinquent be absent.

8. Then the presbytery is to order the minister of the congregation next Sabbath, after forenoon's sermon, to acquaint the congregation what proceedings the kirk-session first, and thereafter the presbytery, hath made in the affair, and how contumacious the party was, and that the presbytery intended to proceed to the highest censure: and the minister is gravely to admonish the party (if present) to repent and submit himself to the discipline of the church, threatening him, if he continue impenitent, that the church will proceed; yea, though he be absent, the minister is to acquaint the people, that the church requires him to repent and submit as abovesaid, under the foresaid certification.

9. There should be three public admonitions, and a presbytery should intervene betwixt each admonition; and if, after all, that person continue impenitent or contumacious, the same is to be represented to the presbytery, who are thereupon to appoint public prayers thrice to be made, in which the minister is to exhort the congregation seriously to join with him in prayer for the scandalous, impenitent, or contumacious person, which he is solemnly to put up to God, humbly begging that he would deal with the soul of the impenitent, and convince him of the evil of his ways.

10. These public prayers of the church are to be put up three several Sabbath days, a presbytery (where its meetings are more frequent, once a month at least) intervening between each public prayer, both to shew the church's tenderness towards their lapsed brother, their earnestness to have him reclaimed, and likewise to create a greater regard and terror of that dreadful censure, both in the party and in all the people.

11. If, after all, the scandalous person makes no application, but continues impenitent, the presbytery, after prayer, is to pass sentence, and appoint a minister to intimate the same, and to shew the presbytery's resolution to proceed upon such a Sabbath as they shall name,

for pronouncing that dreadful sentence solemnly in face of the congregation, unless either the party, or some for him, signify some relevant ground to stop their procedure.

12. That day being come, it were fit the minister did preach a sermon suited to that solemn occasion, or at least after sermon the minister should shew the congregation what he is going about, introducing the narrative of the process, with a discourse concerning the nature, use, and end of church censures, particularly that of the greater excommunication, if he hath not done it fully in his sermon.

13. The narrating all the steps of the process in order, shewing the church's faithfulness and tenderness towards the scandalous person, and declaring his obstinate impenitency; and that now, after all other means were used, there remained only that of cutting off the scandalous person from the society of the faithful, and intimating the church's warrant and order to him so to do.

14. And before the minister pronounce the sentence, he is to pray, and desire all the congregation to join with him therein, that God would grant repentance to the obstinate person, would graciously bless his own ordinance, and make the censure effectual, both to edify others, and to be a mean to reclaim the obstinate sinner.

15. Then after prayer, the minister is, with great gravity and authority, to pronounce the censure; shewing his warrant from our Lord's command, and the Apostle Paul's direction, and recapitulating the presbytery's warrant in obedience thereunto, and resuming the scandalous and obstinate person's behaviour, whom he is to name; he, therefore, in the name and authority of our Lord and Master Jesus Christ, doth *in verbis de præsenti* pronounce and declare him or her excommunicated and shut out from the communion of the faithful, debarring that person from their privileges; and in the words of the Apostle, delivering that person over to Satan, which sentence is to be intimate according to the 9th act of the Assembly anno 1704.

16. If after prayer, or before the censure be pronounced, the scandalous person do make any public signification of his repentance, and of his desire to have the censure stopt, the minister, upon apparent seriousness in the scandalous person, which he sheweth to the congregation, may thereupon delay pronouncing the sentence, till he report to the presbytery at their next meeting, who are then to deal with the scandalous person as they shall find cause.

17. After the pronounciation of this sentence, the people are to be warned that they hold that person to be cast out of the communion of the church, and that they shun all unnecessary converse with him or her; nevertheless, excommunication dissolveth not the bond of civil or natural relations, nor exempts from the duties belonging to them.

18. Although it be the duty of pastors and ruling elders to use all diligence and vigilance, both by doctrine and discipline respectively, for preventing and purging out such errors, heresies, schisms, and scandals as tend to the detriment and disturbance of the church; yet, because it may fall out through the pride and stubbornness of offenders, that these means alone will not be effectual to that purpose, it is therefore necessary, after all this, to employ the aid of the civil magistrate, who ought to use his coercive power for the suppressing of all such offences, and vindicating the discipline of the church from contempt.

CHAP. IX.

Concerning the Order of proceeding to Absolution.

1. If, after excommunication, the signs of repentance appear in the excommunicated person; such as godly sorrow for having incurred God's heavy displeasure by his sin, occasioned grief to his brethren, and justly provoked the church to cast him out of their communion, together with a full purpose of heart to turn from his sin unto God through Christ, and to reform his life and conversation, with an humble desire of recovering peace with

God and his people, and to be restored to the favour of God and light of his countenance, through the blood of Jesus Christ, and to the communion of the church, and the presbytery upon his application be satisfied therewith, and judge that he ought to be absolved, and thereupon give warrant for his absolution; he is to be brought before the congregation, and there also to make free confession of his sin and sorrow for it, to call upon God for mercy in Christ, to seek to be restored to the communion of the church, promising to God, through grace, new obedience, and more holy and circumspect walking as becomes the gospel, and that this appearance before the congregation be as often as church judicatories shall find may be for edification and trial of the professing penitent's sincerity; and being satisfied in this, then the minister and congregation are to praise God, who delighteth not in the death of a sinner, but rather that he should repent and live; as also, for blessing the ordinance of excommunication, and making it effectual by his Spirit to the recovering of this offender, to magnify the mercy of God through Jesus Christ, in pardoning and receiving to his favour the most grievous offenders whensoever they unfeignedly repent and forsake their sins. But before the minister proceed to absolution, he is to pray with the congregation to this effect: "That the Lord Jesus Christ, Prophet, Priest, and King of his church, who with the preaching of the gospel hath joined the power to bind and loose the sins of men; who hath also declared, that whatsoever by his ministers is bound on earth, shall be bound in heaven, and also, that whatsoever is loosed by the same, shall be loosed and absolved in heaven, would mercifully accept his creature N. whom Satan of long time hath holden in bondage, so that he not only drew him to iniquity, but also so hardened his heart, that he despised all admonitions, for the which his sin and contempt, the church was compelled to excommunicate him from the society of the faithful; but now seeing the Holy Spirit by his grace hath so prevailed, that he is returned, and professeth repentance toward God, and faith toward our Lord Jesus Christ, that it may please God by his Spirit

and grace to make him a sincere and unfeigned penitent, and for the obedience of our Lord Jesus Christ unto death, so to accept of this poor believing and returning sinner, that his former disobedience be never laid to his charge, and that he may increase in all godliness, so that Satan in the end may be trodden under feet by the power of our Lord Jesus Christ, and God may be glorified, the church edified, and the penitent saved in the day of our Lord."

2. Then shall follow the sentence of absolution in these or the like words: "Whereas thou N. hast for thy sin been shut out from the communion of the faithful, and hast now manifested thy repentance, wherein the church resteth satisfied, I, in the name of the Lord Jesus, before this congregation, pronounce and declare thee absolved from the sentence of excommunication formerly denounced against thee, and do receive thee to the communion of the church, and the free use of all the ordinances of Christ, that thou mayest be partaker of all his benefits to thy eternal salvation."

3. After this sentence of absolution, the minister speaketh to him as a brother, exhorteth him to watch and pray, and comforting him as there shall be cause; the elders embrace, and the whole congregation holdeth communion with him, as one of their own; and the absolution should be intimate in all the churches where the excommunication was intimate.

END OF THE FORM OF PROCESS.

* * * This edition of the "Form of Process" has been carefully collated with the copy in the Acts of Assembly.

THE
BOOK OF COMMON ORDER,

OR, THE
ORDER OF THE ENGLISH KIRK AT GENEVA;
WHEREOF JOHN KNOX WAS MINISTER.

APPROVED BY THE FAMOUS AND LEARNED MAN, JOHN CALVIN.

*Received and used by the Reformed Kirk of Scotland, and
ordinarily prefixed to the Psalms in Metre.*

MATTH. x. 23.

“ When they persecute you in this city, flye ye into another.”

1 COR. iii. 2.

“ Another foundation can no man laye then it that is layde, which is
Jesus Christ.”

THE PREFACE.

*To our Brethren in England and elsewhere, which love
Jesus Christ unfainedly, Mercy and Peace.*

It is more evident and known to all men, then well considered and faithfully received of many, with what great mercies and especial graces God endued our countrey of *England* in these latter dayes, when from idolatry he called us to the knowledge of the gospel, and of no people made us his people, a holy people, the people of God, sending us a King, most godly, learned, zealous, wise, and such a one as never sate in that royal chaire before; God's word universally spred over all the land, repentance preached, Christ's kingdom offered, sin rebuked, so that none could excuse himselfe either that he had not heard, or else was not taught God's holy gospel; yet it came to pass, and this day that is verified on us, which the Lord reproved *Israel* for, saying, *I have stretched forth my hands all the day long unto a people that believeth not, but rebelleth against me, and walketh after their own imaginations:** For whose wayes were not corrupt? even from the highest to the lowest, from top to toe, there was no part sound. Such contempt of God's word as well on their behalfe to whom the charge of preaching was committed; as on the other side, negligence to hear and learn to frame their lives according thereunto; that if the Lord had not hastened his plague, and prevented, it would certainly have come to pass which these wicked men of *Anathoth* said to the prophet *Jeremie*, *Speak no more to us in the name of the Lord.*† The which unkindnesse and contempt, would God we could as

* Isa. lxxv. 2. Rom. x. 21. † Jer. xi. 21.

earnestly repent, as we now feel the lack of these accustomed mercies : For now the day of our visitation is comen, and the Lord hath brought the plagues upon us, whereof before we were admonished, and most justly menaced ; for the false prophets are sent forth with lies in their mouthes, to deceive *England* ; and the scarcity of God's word is so great, that although they seek it from one sea-coast to another, yet they cannot find it, but as men affamished, devour the pestiferous dung of papistry, to the poisoning of their own souls.

Let us therefore, brethren, turne wholly to the Lord by repentance, fasting, and prayer ; earnestly beseeching him to receive us once again to his favour, who willeth not the death of a sinner, but his amendment ; offering himself to all them that in their necessity seek unto him ; and like a most merciful father proveth all remedies for our bettering, not cruelly punishing to destroy us, but gently chastising to save us.

Beware then ye harden not your hearts against this merciful Lord, and tempt him as the stubborn *Jews* did, whom he therefore delivered up into their enemies hands, to perish with the sword, hunger, and pestilence ; for God will not be mocked, but like a consuming fire will destroy as well the wicked contemners of his word, as the crafty dissemblers which go about to measure God by their fantasies, not considering that they heap damnation against themselves in the day of his anger, which now already is kindled and beginneth to flame to the condemnation of their souls and bodies, who knowing Jesus Christ to have once fully satisfied for our sins, cease not daily either in heart, mouth, or outward consent, to blaspheme his precious death, and (as much as in them lieth) crucifie him a new.

Do ye not remember that idolaters have no portion in the kingdom of God, but are thrown into the lake of fire and brimstone, where their worme shall never die ? Cannot the examples of God's fearful judgments move you, who spared not his very angels when they trespassed, but hitherto reserveth them in hell-chaines to be tormented in the day of the Lord ? and will he then favour idolaters,

dissemblers, blasphemers, mockers, contemnners? and not rather in this life verifie that which the Holy Ghost pronounceth against the children of God's wrath, who, *because they doe not receive the love of the trueth for their salvation, are led by lies to their endless condemnation.** At least let God's forewarnings somewhat move you to pity your own state, who, for your instruction, suffereth your own brethren amongst you to die so terrible, some in despaire, others to kill themselves, and many uttering most horrible blasphemies, even to their last breath; the which things are so fearfull for us to hear, that we tremble in thinking thereupon.

If you will therefore be counted in the number of God's people, and be so indeed, look not back from the plough, returne not to your vomite, bow not your knee to *Baal*, polute not the temple of the Holy Ghost, in presenting your selves to that wicked and most blasphemous masse, with such like idols: But either stand in the trueth, and so obey God rather than man, or else follow God's calling, who hath so mercifully provided for you, moving the hearts of godly rulers and magistrates to pity your state and do you good, so that at *Emden, Wessel, Franckfort*, and in this city, he hath appointed godly churches wherein you may learn to fear him, repent your sins, amend your lives, and recover again his favour and mercie.

And because there is no way more ready or sure to come to him, then by framing our lives altogether to his blessed will revealed unto us in his word; we, to whom, though God hath given more liberty, yet no less lamenting your bondage, then rejoycing in our own deliverance from that Babylonian slavery, and antichristian yoke, have earnestly endeavoured, amongst other things which might bring us to the worthy consideration of God's word, to frame our lives, and reforme our state of religion in such sort, that neither doubt of the certainty thereof should make us fear, nor yet mens judgement discourage us, and cause us shrink from this enterprise, most acceptable to

* 2 Thess. ii. 10, 11, 12. John iii. 19.

God, comfortable to his church, and necessarily appertaining to every Christian man's duty.

We therefore, not as the greatest clerks of all, but as the least able of many, do present unto you, which desire the increase of God's glory and the pure simplicity of his word, a form and order of a reformed church limite within the compasse of God's word which our Saviour hath left unto us as only sufficient to govern all our actions* by; so that whatsoever is added to this word by man's device, seem it never so good, holy, or beautiful, yet before our God, who is jealous, and cannot admit any companion† or counsellor, it is evil, wicked, and abominable; for he that is the wisdom of the Father, the brightnesse of his glory, the true light, the word of life, yea trueth and life it self,‡ can he give unto his church (for which he paid the ransom of his blood), that which should not be a sufficient assurance for the same? Can the word of trueth deceive us? the way of life misguide us? the word of salvation damne us? God keep us from such blasphemies, and so direct our hearts with his Holy Spirit, that we may not only content our selves with his wisdom, but so rejoyce in the same, that we may abhorre all things which are contrary.

The which considerations, dear brethren, when we weyed with reverent fear and humblenesse: And also, knowing that negligence in reforming that religion which was begun in *England*, was not the least cause of God's rods laid upon us, having now obtained, by the mercifull providence of our heavenly Father, a free church for all our nation in this most worthy city of *Geneva*, we presented to the judgement of the famous man *John Calvin*, and others learned in these parts, the order which we minded to use in our church, who approving it as sufficient for a Christian congregation, we put the same in execution, nothing doubting but all godly men shall be much edified thereby. And as for the papists or malicious men and ungodly, we have not laboured to justify them, because we know no sovereign medicine for their cankered sore, except

* Gal. i. 8, 9, 11, 12. 2 Tim. iii. 15, 16, 17.

† Luke xvi. 13.

‡ 1 Cor. i. 24. John i. 4, 9, and xiv. 6. Heb. i. 3.

it may please God, by our prayers, to be mercifull to them, and call them home, if they be not already forsaken.

But yet for as much as there are some, which, through continuance in their evil, rather delighting in custome then knowledge, cannot suffer that men should once open their mouthes against certain old and received ceremonies, we thought good in this place somewhat to touch that scrupulosity: For as ceremonies grounded upon God's word, and approved in the New Testament, are commendable as the circumstance thereof doth support; so those that man hath invented, though he had never so good occasion thereunto, if they be once abused, import a necessity, hinder God's word, or be drawne into a superstition, without respect ought to be abolished.

For if *Ezechias* was commended by the Holy Ghost, for breaking in pieces the brazen serpent which *Moses* had erected by commandment, and had continued above 800 years;* which thing of it self was not evil, but rather put men in remembrance of God's benefite; yet because it began to minister occasion to the people to commit idolatry, it was not to be born withall. How much more ought we to take heed, that through our occasion men commit not idolatry with their own imaginations and fantasies? It was not without great cause commanded by Almighty God, that the places and other appurtenances, which had served to idolatry, should be utterly consumed, lest babes and children, through occasion remembering the same, should fall into the like inconvenience.† And think ye that we ought to be wiser, and not rather take heed that those things which the papists or other idolators have invented, may not enter into Christ's church; as well to the end that the weak be not confirmed in their error,‡ as that we may altogether separate ourselves from that idolatrous *Babylon* and temple of *Belial*, wherewith Christ hath no concord nor agreement.§

There was no one ceremonie more ancient, nor yet of better authority, then the washing of the disciples' feet,

* 2 Kings xviii. 2, 3.

† 1 Cor. viii. 9, &c. and x. 32.
Isa. lii. 11.

† Deut. vii. 5, and xii. 2, 3, 30.

§ 2 Cor. vi. 15, 16, 17.

which was instituted by Christ himself,* and observed a long time in the church; yet when some were perswaded that it was a part of the Lord's supper, and others thought it served instead of baptism, the godly churches in St *Augustine's* time thought it better to leave that which was ordeined for a good use, then by retaining the same confirme an error or superstition.† The *Corinthians*, for the relief of the poor, and to increase brotherly amity together, did institute a feast immediately after the Lord's supper;‡ but how sharply St *Paul* did reprehend the same, condemning in comparison that men should adde any thing to the Lord's institution, appeareth by what he saith, *I have received of the Lord that which I gave you.*§

We read also that *Ezechias* and his nephew *Josias* restored the use of the Passover, which had been a very long time discontinued; but in the ministration thereof, they observed none other ceremonies then God had left to *Moses* from the beginning.¶ Circumcision, likewise a sacrament, was evermore after one sort ministred, even as the Lord commanded it. But such is the nature of flesh, it will be wise, and have a stroke in God's doings; yea, how wilfully it causeth man to maintain his own fantasies, is manifest to them which have perused the ancient records of the church: For, beginning at *Jerusalem*, and so coming to the rest of the churches, as *Constantinople*, *Antioch*, *Alexandria*, and *Rome*, he shall plainly see that their greatest disturbance and overthrow chanced through ceremonies. What conflict was at all times betwixt the *Latin* and *Greek* churches for the same, no Christian can consider without tears. And was there any thing more objected against St *Paul*, both of the *Galatians* and also of others, then that he would not observe the ceremonies as the chief apostles did?¶ and yet he kept them whilest any hope was to gain the weak brethren, and therefore he circumcised *Timothy*;** but when he perceived that men would retain them as necessary things in the

* John xiii. 4-17.

† Aug. Epist. 119, ad Januarium, Cap. 18.

‡ Chrysost. in 1 Cor. Cap. 11. Tertul. ad uxorem. § 1 Cor. xi. 23.

¶ 2 Chron. xxx. Chapter, and xxxv. 1—19. 2 Kings xxiii. 21, 22, 23.

¶ Gal. i. and ii. Chapters. Acts xxi. ** Acts xvi. 3.

church, he called that which before he made indifferent, wicked and impious, saying, that *whosoever was circumcised, Christ could nothing profit them,** fearing also lest he had taken paines amongst them in vain, which joyned Christ with beggerly ceremonies.†

Therefore, dear brethren, being hereby perswaded, and by many moe reasons confirmed, which opportunity permitteth not here to write, we have contented our selves with that wisdom which we have learned in God's booke, where we be taught to preach the word of God purely, minister the sacraments sincerely, and use prayers and other orders thereby approved, to the increase of God's glory and edification of his holy people. As touching preaching, for as much as it is allowed of all godly men, we may at this time leave the probation thereof; and also for the ministration of the two sacraments, our booke giveth sufficient prooffe.

But because prayers are after two manner of sorts, *that is*, either in words only, or else with song joyned thereunto; and this latter part, as well for lack of the true use thereof, as due consideration of the same, is called by many into doubt, whether it may be used in a reformed church: It is expedient that we note briefly a few things pertaining thereunto.

St *Paul*, giving a rule how men should sing, first saith, *I will sing in voice, and I will sing with understanding.‡* And in another place shewing what songs should be sung, exhorteth the *Ephesians* to *edifie one another with psalms, songs of praise, and such as are spiritual, singing in their hearts to the Lord with thanksgiving,*§ as if the Holy Ghost would say, that the song did inflame the heart to call upon God, and praise him with a more fervent and lively zeal. And as musick or singing is natural unto us, and therefore every man delighteth therein; so our mercifull God setteth before our eyes how we may rejoyce and sing to the glory of his name, recreation of our spirits, and profite of our selves.

But as there is no gift of God so precious or excellent,

* Gal. v. 2. † Gal. iv. 9, 10, 11.

‡ 1 Cor. xiv. 15.

§ Eph. v. 19. Jam. v. 13.

that Satan hath not after a sort drawn to himself and corrupt, so hath he most impudently abused this notable gift of singing, chiefly by the papists his ministers, in disfiguring it, partly by strange language that cannot edifie, and partly by a curious wanton sort, hiring men to tickle the ears, and flatter the fantasies, not esteeming it as a gift approved by the word of God, profitable for the church, and confirmed by all antiquity: As, beside other places, is most manifest by the words of *Plinius*, called the younger, who, when he was deputy in *Asia*, under the Emperor *Trajan*, and had received charge to enquire out the Christians to put them to death, writ amongst other things touching the Christians, *That their manners were to sing verses or psalms early in the morning to Christ their God.** If any peradventure would doubt, when or by whom these churches or assemblies were institute, it is likewise evident that *St John* the Apostle, who although in *Domitian's* time he was banished in the isle *Pathmos*, yet when *Nerva* his successor, and next before *Trajan*, reigned, returned to *Ephesus*, and so planted the churches, as the histories report.† Seeing therefore God's word doth approve it, antiquity beareth witness thereof, and best reformed churches have received the same; no man can reprove it, except he will contemne God's word, despise antiquity, and utterly condemne the godly reformed churches.

And there are no songs more meet then the Psalms of the Prophet *David*, which the Holy Ghost hath framed to the same use, and commended to the church as containing the effect of the whole Scriptures, that hereby our hearts might be more lively touched: As appeareth by *Moses*,‡ *Ezechias*,§ *Judith*,|| *Deborah*,¶ *Mary*,** *Zacharie*,†† and others, who by songs and metre, rather then in their common speech and prose, gave thanks to God for such comfort as he sent them.

Here it were too long to intreat of the meter: But for-

* Plin. Epist. Lib. x. Ep. 97. † Euseb. Hist. Eccles. Lib. iii.
 Cap. 23. ‡ Exod. xv. 1—19. § Isa. xxxviii. 10—20.
 (|| Judith xvi. 1—22.) ¶ Judg. v. ** Luke i. 46—55.
 †† Luke. i. 68—79.

asmuch as the learned doubt not thereof, and it is plainly proved that the psalms are not only meter, and contain just ceasures; but also have grace and majesty in the verse more then in any other places of the Scriptures, we need not to enter into any probation. For they that are skilful in the *Hebrew* tongue, by comparing the Psalms with the rest of the Scriptures, easily may perceive the meter:* And they to whom it is not so well known may see how the Holy Ghost by all means sought to help our memory, when he fashioned many psalms according to the letters of the alphabet, so that every verse beginneth with the letters thereof in order; some times A beginneth the halfe verse, and B the other halfe, and in another place three verses, yea, and eight verses beginne with one letter, even the psalme throughout, as if all men should be inflamed with the love thereof, both for the variety of matter, and also brēfnesse, easiness, and delectation.

Now to make you privy also why we altered the rhyme also in certain places, of him whom for the gifts that God had given him we esteemed and revered, this may suffice, that in this our enterprise we did only set God before our eyes; and therefore weighed the words and sense of the prophet, rather considering the meaning thereof then what any man had written. And chiefly being in this place, where as most perfect and godly judgment did assure us, and exhortations to the same encourage us, we thought it better to frame the rhyme to the *Hebrew* sense, then binde the sense to the *English* meeter. And so we either altered for the better, in such places as he had not attained unto, or else where he had escaped part of the verse, or some times the whole, we added the same; not as men desirous to find faults, but such as covet to hid them, as the learned can judge.

It remaineth last of all, that you understand the reasons which moved us to chuse out and follow the catechisme of *Geneva* rather then any other; for considering that the true use of a catechisme is to instruct a Christian fully in

* Read Moses Chabib, in his bookes called Psalmes in Meter in the Hebrew Tongue.

all points of belief and Christian religion, and wherein this is most easily, orderly, and perfectly taught, that to be the best; we could find none in so great a number, which either for the facility is equal, or else for the perfection to be compared. Moreover, the dangers which hang over Christ's church in these days moved us very much; for as men may see present signes of certain barbarousnesse and puddles of errors, which are like to enter into the Church of God; so there is no better preservation against the same, then if all godly churches would agree in one kinde of doctrine and Confession of Faith, which in all points were agreeable to God's holy word; that our posterity might be confirmed by the universall example of Christ's church, against all heresies, persecutions, and other dangers, perceiving that it is not onely the doctrine of one man, but the consent of the whole Christian church, and that wherein all youth hath been brought up and trained in. The which thing, seeing none hath so far performed, nor yet is in such towardnesse to the same as this catechisme is, being for the worthiness thereof also translated into *Hebrew, Greek, Latin, French, Italian, Spanish, Dutch, and English*, we could do no lesse but willingly and gladly embrace the same.

Wherefore we being now under the same crosse of affliction that you our dear brethren are, and yet altogether the children of God our mercifull Father through Jesus Christ, desire you in his name, with judgement to read our doings, trying them only by the touchstone of his word, that either if they be found faulty they may be rejected, or else if they be profitable, God may be glorified, his church edified, and the malicious confounded. Farewell, dear brethren, and let us pray to our loving God, that he would be mercifull unto us, restore his holy word, comfort and strengthen his children, and finally confound Satan, antichrist, and all his enemies.*

At Geneva the 10th of February Anno 1556.

Nota.—This Preface and the following Prayer are not usually printed in the Scots Editions of The Book of Common Order.

* Psal. lxxxix. 15—18.

A Prayer made at the first Assembly of the English Church at Geneva, when the Confession of Faith and whole Orders were there read and approved.

O Lord God Almighty, and Father most merciful, there is none like thee in heaven nor in earth,* which workest all things for the glory of thy name, and the comfort of thine elect. Thou didst once make man ruler over all thy creatures,† and plected him in the garden of all pleasures;‡ but how soon, alas! did he in his felicity forget thy goodnesse?§ Thy people *Israel* also in their wealth did evermore run astray, abusing thy manifold mercies;|| likeas all flesh continually rageth, when it hath gotten liberty and external prosperity.

But such is thy wisdom adjoyned to thy mercies, dear Father, that thou seekest all means possible to bring thy children to the sure sense and lively feeling of thy fatherly favour;¶ and therefore, when prosperity will not serve, then sendest thou adversity, graciously correcting all thy children whom thou receivest into thine household.** Wherefore we, wretched and miserable sinners, render unto thee most humble and hearty thanks, that it hath pleased thee to call us home to thy folde, by thy fatherly correction at this present; whereas in our prosperity and liberty we did neglect thy graces offered unto us: For the which negligence, and many other grievous sins, whereof we now accuse our selves before thee, thou mightest most justly have given us up to reprobate mindes,†† and induration of our harts, as thou hast done others. But such is thy goodness, O Lord, that thou seemest to forget all our offences, and hast called us of thy good pleasure from all idolatries into this city most christianly reformed, to profess thy name,‡‡ and to suffer some crosse among thy people for thy trueth and gospel's sake;§§ and so to be thy witnesses with thy prophets and apostles,||| yea, with thy dearly beloved Sonne Jesus Christ our head, to whom

* 1 Kings viii. 23. † Gen. i. 28. ‡ Gen. ii. 8—17.
 § Gen. iii. || Exod. xxxii. ¶ Ezek. xii. ** Heb. xii. 6.
 Prov. iii. 12. †† Rom. i. 28. ‡‡ Isa. iv. 2—6. §§ Matth.
 x. 11, 12. ||| Luke xxiv. 48. Acts ix. 15, 16, and xxii. 15.

thou doest begin here to fashion us like, that in his glory we may also be like him when he shall appear.*

O Lord, what are we upon whom thou shouldest shew this great mercy ?† O most loving Lord, forgive us our unthankfulness, and all our sinnes, for Jesus Christ's sake. O heavenly Father, increase thine Holy Spirit in us, to teach our harts to crie Abba, dear Father,‡ to assure us of our eternal election in Christ, to reveile thy will more and more towards us, to confirme us so in the trueth, that we may live and die therein ; and that by the power of the same Spirit we may boldly give accounts of our faith to all men with humbleness and meekness, that whereas they backbite and sclander us as evil doers, they may be ashamed and once stop their mouths, seeing our good conversation in Jesus Christ. For whose sake we beseech, O Lord God, to guide, governe and prosper this our enterprise, in assembling our brethren to praise thine holy name ; and not only be here present with us thy children according to thy promise, but also mercifully to assist thy like persecuted people our brethren, gathered in all other places, that they and we consenting together in one spirit and trueth, may, all worldly respects set apart, seek thy only honour and glory in all our and their assemblies. *Amen.*

* 1 John iii. 2. † Psal. cxliv. 3. ‡ Rom. viii. 15. Gal. iv. 6.

THE
BOOK OF COMMON ORDER.

CHAP. I.

OF THE MINISTERS AND THEIR ELECTION.

I. What thinges are chiefly required in the Ministers.

LET the church first diligently consider, that the minister who is to be chosen,* be not found culpable of any such faultes, which Sainct *Paul* reprehendeth in a man of that vocation; but contrariwise indued with such virtues, that he may be able to undertake his charge, and diligently execute the same.† *Secondly*, That he distribute faithfully the word of God, and minister the sacraments sincerely;‡ ever carefull, not only to teach his flock publikely, but also privately to admonish them;§ remembring alwayes, that if any thing perish through his default, the Lord will require it at his hands.||

II. Of their Office and Duty.

Because the charge of the worde of God is of greater importance, than that any man is able to dispence therewith,¶ and Sainct *Paul* exhorteth to esteeme them as ministers of Christ, and disposers of God's mysteries,** not lords or rulers, as Sainct *Peter* saith, over the flocke:†† Therefore the pastors or ministers chiefe office standeth

* Acts i. 21, 22, 23, and xiii. 2, 3, and xiv. 23. † 1 Tim. iii. 2-7.
2 Tim. i. 5, 6, and ii. 1, and iv. 5. Ezek. xxxiii. 7. Jer. iii. 15.
John xxi. 17. Isa. lxii. 6. 1 Cor. ix. 16, 19-23. ‡ 2 Tim. ii. 2,
14, 15, 16, 23, 24, 25. 2 Cor. iv. 1, 2, 17. Matth. xxvi. 26, &c. and
xxviii. 19, 20. 1 Cor. i. 17, 18, 21, 23, 24, and xi. 23, &c. § Acts xx.
28, 31. 2 Tim. iv. 2. || Ezek. iii. 18, 19, 20, 21. 1 Cor. ix. 16.
¶ 1 Cor. ix. 16. Acts vi. 2, 4. Luke xii. 41. ** 1 Cor. iv. 1.
2 Cor. iv. 1, 2, 5, 7, 10. †† 1 Pet. v. 2, 3. 2 Cor. i. 24. Matth.
xx. 25, 26. Luke xxii. 25, 26.

in preaching the word of God, and ministring the sacraments;* so that in consultations, judgments, elections, and other politicall affaires, his counsell rather than authority taketh place;† and if so be the congregation upon just cause agreeth to excommunicate, then it belongeth to the minister, according to their generall determination, to pronounce the sentence,‡ to the ende that all things may be done orderlie and without confusion.§

III. *The manner of electing the Pastors or Ministers.*

The ministers and elders at such time as there wanteth a minister,|| assemble the whole congregation, exhorting them to advise and consider who may best serve in that roome and office; and if there be choise, the church appoint two or three upon some certaine day to be examined by the ministers and elders.

First, As touching their doctrine, whether he that should be minister have good and sound knowledge in the holy Scriptures, and fit and apt giftes to communicate the same, to the edification of the people;¶ for the triall whereof they propose him a theame or text, to be treated privately, whereby his habilitie may the more manifestly appeare unto them.

Secondly, They inquire of his life and conversation, if he have in times past lived without slander, and governed himselfe in such sort as the word of God hath not been evill heard, or been slandered through his occasion;** which beeing severally done, they signifie unto the congregation, whose gifts they found most meet and profitable for that ministerie, appointing also by a generall consent eight days at the least, that everie man may diligently inquire of his life and maners.

At the which time also the minister exhorteth them to

* Matth. xxvi. 26, &c. and xxviii. 19. 20. Mal. ii. 6, 7. 1 Pet. iv. 10, 11. Acts xiii. 2, 3, 5, and xvi. 10, 17. 1 Cor. i. 17, &c. and xv. 1, 2, 10, 11. † Acts xx. 28. 1 Cor. iv. 2, 5. ‡ 1 Cor. v. chapter. § 1 Cor. xiv. 33, 40. || Acts xiv. 23. Tit. i. 5. Acts ii. ¶ 1 Tim. iii. 2, 6. Tit. i. 9. ** Rom. ii. 19—24. Jam. i. 26, 27. i Sam. ii. 17, 24. 1 Tim. v. 17.

humble themselves to God, by fasting and prayer,* that both their election may be agreeable to his will, and also profitable to the church: And if in the mean season any thing be brought against him, whereby he may be found unworthie by lawfull probations, then is he dismissed, and some other presented; if nothing be alledged, upon some certaine day, one of the ministers, at the morning sermon, presenteth him again to the church, framing his sermon, or some part thereof, to the setting foorth of his duetie.

Then at after noone the sermone being ended, the minister exhorteth them to the election, with the invocation of God's name,† directing his prayer as God shall move his heart: In like maner, after the election, the minister giveth thanks to God,‡ with request of such thinges as shall be necessarie for his office. After that he is appointed minister, the people sing a psalme, and depart.

CHAP. II.

Of the Elders, and as touching their Office and Election.

THE elders must be men of good life and godly conversation, without blame and all suspition, carefull for the flocke, wise, and above all things fearing God, whose office standeth in governing with the rest of the ministers, in consulting, admonishing, correcting, and ordering all thinges appertaining to the estate of the congregation. And they differ from the ministers in that they preach not the worde, nor minister the sacraments. In assembling the people, neither they without the ministers, nor the ministers without them, may attempt any thing. And if any of the just number want, the minister, by the consent of the rest, warneth the people thereof, and finally admonisheth them to observe the same order which was used in choosing the ministers, as farre foorth as their vocation requireth.§

* Acts xiii. 3, and xiv. 23. † Matth. ix. 37, 38. 1 Cor. x. 31. Col. iii. 17. ‡ 1 Thess. v. 18. Col. iv. 2. Eph. v. 20. Phil. i. 3. § Numb. xi. 16, &c. Acts xiv. 23, and xv. 23, and xvi. 4, and xx. 17. Rom. xii. 8. 1 Cor. xii. 28. James v. 14. 1 Pet. v. 1, 2, 3. 1 Tim. v. 17. Acts xv. 6, 22, 23.

CHAP. III.

Of the Deacons, their Office and Election.

THE deacons must be men of good estimation and report, discrete, of a good conscience, charitable, wise, and finally, endued with such virtues as Saint *Paul* requireth in them.* Their office is, to gather the almes diligently, and faithfully to distribute it,† with the consent of the ministers and elders: also to provide for the sicke and impotent persons, having ever a diligent care, that the charitie of godly men be not wasted upon loyterers and ydle vagabondes.‡ Their election is, as hath beene afore rehearsed, in the ministers and elders.

CHAP. IV.

Of Teachers or Doctors.

WE are not ignorant that the Scriptures make mention of a fourth kind of ministers left to the church of Christ, which also are verie profitable, where time and place doeth permit.§

These ministers are called teachers or doctors,|| whose office is to instruct and teach the faithfull in sounde doctrine, providing with all diligence that the puritie of the gospel be not corrupt, either through ignorance or evill opinions. Notwithstanding, considering the present estate of things, we comprehend under this title such means as God hath in his church, that it should not be left desolate, nor yet his doctrine decay, for default of ministers thereof.

* Acts vi. 1—6. 1 Tim. iii. 8, 13. † Rom. xii. 7, 8. ‡ 2 Thess. iii. 10, 11, 12.

§ The old copy printed at Geneva 1558 hath here,—but for lack of opportunity in this our dispersion and exile, we cannot well have the use thereof, and would to God it were not neglected, where better occasion serveth.

|| Eph. iv. 11. 1 Cor. xii. 28.

Therefore to terme it by a word more usuall in these our dayes, we may call it the order of schooles, wherein the highest degree, and most annexed to the ministrie and government of the church, is the exposition of God's word, which is contained in the Olde and New Testaments.

But because men cannot so well profit in that knowledge, except they be first instructed in the tongues and humane sciences (for now God worketh not commonlie by miracles), it is necessary that seed be sowne for the time to come, to the intent that the church be not left barren and waste to our posteritie, and that schooles also be erected, and colleges mainteined with just and sufficient stipends, wherein youth may be trained in the knowledge and feare of God, that in their ripe age they may prove worthie members of our Lord Jesus Christ, whether it be to rule in civile policie or to serve in the spirituall ministrie, or els to live in godly reverence and subjection.

CHAP. V.

The weekly Assembly of the Ministers, Elders, and Deacons.

To the intent that the ministerie of God's worde may be had in reverence, and not brought to contempt through the evill conversation of such as are called thereunto;* and also that faultes and vices may not by long sufferance growe at length to extreame inconveniences;† it is ordeined, that every *Thursday* the ministers and elders in their assembly or consistorie diligently examine all such faults and suspicions as may be espied, not only amongst others, but chiefly amongst themselves,‡ lest they seeme to be culpable of that which our Saviour Christ reprov'd in the *Pharisees* who coulde *espie a mote in another man's eye, and could not see a beame in their own.*§

* Rom. ii. 19—24. Ezek. xxxvi. 22, 23. Isa. lii. 5. † 2 Tim. ii. ‡ 1 Cor. v. § Matth. vii. 3. Luke vi. 41. Rom. ii. 1.

And because the eye ought to be more cleare than the rest of the bodie,* the minister may not be spotted with anie vice, to the great slander of God's worde, whose message he beareth: Therefore it is to be understood, that there be certaine faults, which if they be deprehended in a minister, he ought to be deposed, as heresie, papistrie, schisme, blasphemie, perjurie, fornication, theft, drunkennesse, usurie, fighting, unlawfull games, with such like.

Others are more tolerable, if so be that after brotherly admonitions he amend his fault, as strange and unprofitable fashion in preaching the Scriptures, curiositie in seeking vain questions, negligence, as well in his sermons, and in studying the Scriptures, as in all other things concerning his vocation, scurrilitie, flattering, lying, backe-biting, wanton words, deceit, covetousnesse, taunting, dissolution in apparel, gesture, and other his doings, which vices, as they be odious in all men, so in him, that ought to be as an example to others of perfection,† in no wise are to be suffered, especially if so be that according to God's rule he being brotherly advertised, acknowledge not his fault and amend.‡

CHAP. VI.

Interpretation of the Scriptures.

EVERY week once the congregation assemble to heare some place of the Scriptures orderly expounded;§ at the which time it is lawfull for every man to speake or inquire as God shall move his heart, and the text minister occasion, so it be without pertinacitie or disdaine, as one that rather seeketh to profite than to contend. And if so be any contention rise, then such as are appointed moderators either satisfie the party, or else if he seeme to cavill, exhort him to keepe silence, referring the judgment thereof to the ministers and elders, to be determined in their assemblie before mentioned.

* Matth. vi. 22, 23. Luke xi. 34. † Matth. v. 13. Mark ix. 50.

‡ Matth. xviii. 15, 16, 17. Luke xvii. 3. James v. 16, 19, 20.

§ 1 Cor. xiv. 29—33. 1 Thess. v. 20. Eph. iv. 29. 1 Cor. xii. 8, 10.

CHAP. VII.

The Order of the Ecclesiastical Discipline.

As no citie, towne, house or family, can maintaine their estate and prosper without policy and governance, even so the church of God, which requireth more purely to be governed than any citie or family, cannot without spirituall policy and ecclesiastical discipline continue, increase and flourish; and as the word of God is the life and soule of this church,* so this godly order and discipline is as it were sinews in the body, which knit and joine the members together with decent order and comelinesse, it is a bridle to stay the wicked from their mischiefs, as it is a spurre to pricke forward such as be slow and negligent; yea, and for all men, it is the father's rod, ever in a readiness to chastise gently the faults committed, and to cause them afterward to live in more godly feare and reverence. *Finally*, It is an order left by God unto his church, whereby men learne to frame their willes and doings according to the law of God, by instructing and admonishing one another, yea, and by correcting and punishing all obstinate rebelles and contemners of the same.

There are three causes chiefly which move the church of God to the executing of discipline: *First*, That men of evil conversation be not numbred among God's children, to their father's reproach, as if the church of God were a sanctuary for naughty and vile persons.† The second respect is, that the good be not infected with companying with the evil, which thing Sainct *Paul* foresaw when he commanded the *Corinthians* to banish from amongst them the incestuous adulterers, saying, *a little leaven maketh soure the whole lump of dowe*.‡ The third cause is, that a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentance come to amendment, the which thing the apostle calleth, *delivering to Sathan, that his soule may be saved in the day of the*

* Eph. v.

† Eph. v. 7—11.

‡ 1 Cor. v. 6, 7.

Gal. v. 9.

Lord;* meaning that he might be punished with excommunication, to the intent his souleshould not perish forever.

First, Therefore, it is to be noted, that this censure, correction, or discipline, is either private or publick; private, as if a man commit either in maners or doctrine against thee, to admonish him brotherly betweene him and thee; if so be he stubburnely resist thy charitable advertisements, or else by continuance in his fault, declareth that he amendeth not, then after he hath been the second time warned, in presence of two or three witnesses, and continueth obstinatelie in his error, he ought, as our Saviour Christ commandeth, to be disclosed and uttered to the church, so that, according to publike discipline, he either may be received through repentance, or els be punished as his fault requireth.†

And here, as touching private discipline, three thinges are to be noted: *First*, That our admonitions proceede of a godly zeale and conscience, rather seeking to winne our brother than to sclander him: Next, that we be assured that his fault be reproveable by God's word: And finally, that we use such modestie and wisdom, that if we somewhat doubt of the matter, whereof we admonish him, yet with godly exhortations he may be brought to the knowledge of his fault, or if the fault appertaine to many, or be known of divers, that our admonition be done in presence of some of them.

Briefely, if it concerne the whole church in such sort, that the concealing thereof might procure some danger to the same, that then it be uttered to the ministers and seniors, to whom the policy of the church did appertaine.

Also in publike discipline it is to be observed, that the ministry pretermit nothing at any time unchastised without one kind of punishment or other, if they perceive any thing in the congregation, either evill in example, sclanderous in maners, or not beseeeming their profession; as if there be any covetous person, any adulterer, or fornicator, forsworne thiefe, briber, false witnesse-bearer, blasphemers,

* 1 Cor. v. 5. 2 Cor. ii. 6, 7, 8. † Matth. xviii. 15, 16, 17.
Luke xvii. 3. Jam. v. 16, 19, 20. Lev. xix. 17. 2 Thess. iii. 6.

drunkard, sclanderer, usurer, or any person disobedient, seditious, or dissolute; any heresie or sect, as papisticall, anabaptisticall, and such like: briefly, whatsoever it be that might spot the Christian congregation, yea, rather whatsoever is not to edification, ought not to escape either admonition or punishment.*

And because it cometh to pass sometime in the church of Christ, that when other remedies assayed profit nothing, they must proceed to the apostolicall rod and correction, as unto excommunication (which is the greatest and last punishment belonging to the spirituall ministry), it is ordained that nothing be attempted in that behalfe without the determination of the whole church: Wherein also they must beware, and take good heed, that they seeme not more ready to expell from the congregation, then to receave againe those in whom they perceave worthy fruits of repentance to appeare; neither yet to forbid him the hearing of sermons, who is excluded from the sacraments, and other duties of the church, that he may have liberty and occasion to repent. *Finally*, that all punishments, corrections, censures, and admonitions, stretch no further than God's word with mercy may lawfully beare.

THE ORDER OF PUBLIQUE WORSHIP.

CHAP. VIII.

Prayers before and after Sermon.

When the congregation is assembled at the houre appointed, the minister useth one of these two confessions, or like in effect, exhorting the people diligently to ex-

* Eph. v. 7—11.

amine themselves, following in their hearts the tenor of his words.

The Confession of our Sinnes.

O eternall God, most mercifull Father, we confesse and acknowledge here before thy divine majesty, that we are miserable sinners, conceived and borne in sinne and iniquitie, so that in us there is no goodnesse;* for the flesh evermore rebelleth against the Spirit, whereby we continually transgresse thy holy precepts and commandments,† and so doe purchase to our selves, through thy just judgement, death and damnation.‡ Notwithstanding, O heavenly Father, for as much as we are displeased with our selves for the sinnes that we have committed against thee, and doe unfainedly repent us of the same,§ we moste humbly beseech thee, for Jesus Christ's sake, to shewe thy mercie upon us, to forgive us all our sinnes,|| and to increase thy Holy Spirit in us, that we, acknowledging from the bottome of our heartes our own unrighteousness, may from hencefoorth not onely mortifie our sinfull lustes and affections, but also bring forth such fruites as may be agreeable to thy most blessed will;¶ not for the worthiness thereof, but for the merites of thy dearely beloved Sonne Jesus Christ our onely Saviour, whom thou hast already given an oblation and offering for our sinnes,** and for whose sake we are certainly perswaded that thou wilt deny us nothing that we shall aske in his name according to thy will, for thy Spirit doth assure our consciences, that thou art our mercifull Father, and so lovest us thy children through him, that nothing is able to remoove thine heavenly grace and favour from us. To thee therefore, O Father, with the Sonne and with the Holy Ghost, be all honour and glory, world without ende. So be it.

* Rom. iii. 9—18. Psal. xiv. 1, 2, 3, and li. 5. † Gal. v. 17.
 Rom. vii. 5, 23, 25. ‡ Rom. ii. 3, 8, 9, and vi. 23. § Jer. iii.
 12, 13, 14, 22. || Rom. v. ¶ Col. iii. 5, &c. Eph. vi.
 1 Pet. ii. ** Rom v. Eph. ii. Heb. ix.

** Another Confession of Sinnes, to be used before the Sermon.*

TRUETH it is, O Lord, that we are unworthie to come to thy godlie presence, by reason of our manifolde sinnes and wickednesse; much lesse are we worthie to receive any grace or mercy at thy hands, if thou shouldest deale with us according to our deservinges, for we have sinned, O Lord, against thee, and we have offended thy godlie and divine majesty; if thou shouldest beginne to reckon with us, even from our first conception in our mother's wombe, thou canst finde nothing at all in us, but occasion of death and eternall condemnation: For trueth it is, that first we were conceived in sinne, and in iniquitie was everie one of us borne of our mother; all the dayes of our life, we have so still continued in sinne and wickednesse, that rather we have given our selves to follow the corruption of this our fleshlie nature, than otherwise, with that earnest care and diligence to serve and worship thee our God as it becometh us; and therefore, if thou shouldest enter in judgement with us, just occasion hast thou, not onelie to punish these our wretched and mortall bodies, but also to punish us both in bodie and soule eternally, if thou shouldest handle us according to the rigour of thy justice. But yet, O Lord, as on the one part we acknowledge our sinnes and offences, together with the fearfull judgement of thee our God, that justly by reason thereof thou mayst powre upon us; so also on the other part we acknowledge thee to be a mercifull God, a loving and a favourable father to all them that unfainedlie turne unto thee: Wherefore, O Lord, we thy people, and the workmanship of thine owne hands, most humblie beseech thee, for Christ thy Sonnes sake, to shewe thy mercie upon us, and forgive us all our offences; impute not unto us the sinnes of our youth, neither yet receive thou a reckoning of us for the iniquitie of our old age; but as thou hast shewed thy self merciful to all them that have truly call-

* This confession is not in the order printed at Geneva 1558, but in place of it there is a confession of our sinnes, framed to our time, out of the ninth chapter of Daniel.

ed unto thee, so shew the like mercie and the like favour unto us thy poore servants. Indue our hearts, O God, with such a true and perfect acknowledging of our sinnes, that we may powre forth before thee the unfained sighs and sobs of our troubled heartes and afflicted consciences for our offence committed against thee. In flame our heartes with such a zeal and fervencie towards thy glory, that all the dayes of our life, our onely studie, travell, and labour, may be to serve and worship thee our God in spirit, in trueth, and veritie; as thou requirest of us: And that this may be the better performed in us, preserve us from all impediments and stayes that in anie wise may hinder or stoppe us in the same; but in speciall, O Lord, preserve us from the craft of Sathan, from the snares of the world, and from the naughtie lustes and affections of the flesh. Make thy Spirit, O God, once to take such full possession and dwelling in our heartes, that not onelie all the actions of our life, but also all the wordes of our mouth, and the least thought and cogitation of our mindes, may be guided and ruled thereby.

And finallie, grant that all the time of our life may be so spent in thy true fear and obedience, that altogether we may end the same in the sanctification and honouring of thy blessed name, through Jesus Christ our Lord, to whom with thee, and the Holie Ghoste, be all honour and glorie, for now and for ever. *So be it.*

This done, the people sing a psalme altogether in a plain tune, which ended, the minister prayeth for the assistance of God's Holie Spirit, as the same shall move his heart, and so proceedeth to the sermon.

The minister after the sermon useth this prayer following, or such like.

A Prayer for the whole state of Christ's Church.

ALMIGHTIE God, and most mercifull Father, we humbly submit our selves,* and fall downe before thy majesty,†

* 1 Pet. v. 6.
Psal. xcvi. 6.

† Num. xvi. 22. Deut. ix. 18. Josh. vii. 6.

beseeking thee, from the bottome of our hearts, that this seede of thy worde now sowne amongst us may take such deep root, that neither the burning heat of persecution cause it to wither, neither the thornie cares of this life doe choke it, but that, as seed sown in good ground, it may bring forth thirtie, sixtie, and an hundreth fold,* as thy heavenly wisdome hath appointed. And because we have need continually to crave manie thinges at thy handes, we humbly beseech thee, O heavenly Father, to grant us thine Holy Spirit, to direct our petitions,† that they may proceed from such a fervent minde‡ as may be agreeable to thy most blessed will.§

And seeing that our infirmitie is able to doe nothing without thine helpe,|| and that thou art not ignorant with howe manie and great tentations we poore wretches are on everie side enclosed and compassed,¶ let thy strength, O Lord, sustaine our weaknesse, that we, being defended with the force of thy grace, may be safelie preserved against all assaultes of Sathan, who goeth about continually like a roaring lyon, seeking to devoure us.** Increase our faith,†† O mercifull Father, that we do not swerve at anie time from thy heavenly worde, but augment in us hope and love, with a carefull keeping of all thy commandments, that no hardnesse of heart,‡‡ no hypocrisie, no concupiscence of the eyes, nor entisements of the world, doe draw us away from thine obedience.§§ And, seeing we live nowe in these most perillous times, let thy fatherlie providence defend us against the violence of all our enemies, which do everie where pursue us; but chiefelie against the wicked rage and furious uproars of that Romish idole, enemy to thy Christ.¶¶

Furthermore, for as much as by thine holie apostle we be taught to make our prayers and supplications for all

* Matth. xiii. 3—8.

† Luke xi. 13. Rom. viii. 9, 11, 15, 26.

‡ Rom. xii. 11. James v. 16.

§ 1 John v. 14. (Wisd. ix. 17,

18.) || 2 Cor. iii. 5. John xv. 5. Phil. ii. 13.

¶ Psal. xl. 12,

13, 17. 1 Pet. i. 6.

** 1 Pet. v. 8.

†† Luke xvii. 5.

‡‡ Psal. xcvi. 7, 8. Heb. iii. 7, 8, and iv. 7.

§§ 1 Tim. iv. 2.

2 Tim. iii. 2—5. 1 John ii. 15, 16, 17.

2 Pet. iii. 17. Jude 4, 8,

10, 16, 18.

¶¶ 2 Thess. ii. 1 John ii. 18, 22. Rev. xiii. and xvii. chapters.

men,* we pray not only for our selves here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captivitie of blindness and error, to the pure understanding of thine heavenly trueth, that we all with one consent and unitie of minds may worship thee our only God and Saviour;† and that all pastors, sheepe-herdes, and ministers, to whom thou hast committed the dispensation of thine holie word, and charge of thy chosen people,‡ may both in their life and doctrine be founde faithfull, setting onlie before their eyes thy glorie, and that by them all poore sheepe, which wander and goe astray, may be gathered and brought home to thy folde.

Moreover, because the hearts of rulers are in thine hands,§ we beseech thee to direct and govern the hearts of all kings, princes, and magistrates, to whome thou hast committed the sword;|| especially, O Lord, according to our bounden duetie, we beseech thee to maintaine and increase¶ the noble estate of the kinges majestie, and his honourable counsell, with all the estate and whole bodie of the common-wealth. Let thy fatherlie favour so preserve him, and thine Holie Spirit so govern his heart, that he may in such sort execute his office, that thy religion may be purely maintained, maners reformed, and sinne punished,** according to the precise rule of thine holie word.

And for that we be all members of the mysticall bodie of Christ Jesus,†† we make our requests unto thee, O heavenly Father, for all such as are afflicted with any kind of crosse or tribulation,‡‡ as warre, plague, famine, sicknesse, povertie, imprisonment, persecution, banishment, or anie other kinde of thy rods, whether it be grieve of bodie, or unquietnesse of minde, that it would please

* 1 Tim. ii. 1.

† Rom. xv. 6. 1 Cor. i. 10. Eph. iv. 3.

‡ John xxi. 15, 16, 17.

Matth. xxviii. 19, 20. Mark xvi. 15, 20.

§ 1 Cor. ix. 16, 20, 21, 22.

|| Prov. xxi. 1.

¶ Rom. xiii. 1, 4.

John xix. 11.

¶ In the old copie printed in Geneva it is,—the honourable estate of this city, into whose defence we are received, the magistrates, the council, and all the whole body of this common-wealth.

** 1 Tim. ii. 2. 1 Pet. ii. 14.

†† Rom. xii. 4, 5. 1 Cor. xii. 12, 13.

‡‡ James v. 16.

thee to give them patience and constancie till thou sende them full deliverance of all their troubles.*

† And finallie, O Lord God, moste mercifull Father, we moste humblie beseech thee to shewe thy great mercies upon our brethren who are persecuted, cast in prison, and daylie condemned to death for the testimonie of thy trueth :‡ and though they be utterly destitute of all man's aide,§ yet let thy sweete comfort never depart from them, but so inflame their hearts with thine Holy Spirit, that they may boldly and chearfullie abide such trial,|| as thy godly wisdom shall appoint,¶ so that at length, as well by their death as by their life,** the kingdome of thy Sonne Jesus Christ may encrease and shine through all the world, in whose name we make our humble petitions unto thee, as he hath taught us, saying, *Our Father*, &c.

Almightie and everliving God, vouchsafe, we beseech thee, to grant us perfect continuance in the livelie faith, augmenting the same in us daylie,†† till we grow to the full measure of our perfection in Christ,‡‡ whereof we make our confession, saying, *I believe in God the Father Almighty*, &c.

Then the people sing a psalme, which ended, the minister pronounceth one of these blessings, and so the congregation departeth.

The Lord blesse us and save us, the Lord make his face to shine upon us, and be mercifull unto us; the Lord turne his countenance towards us, and grant us his peace. §§

* 2 Cor. i. 4, 5, 10. Heb. xiii. 3.

† The Geneva copie, which was printed in the time of Queen Marie's persecution, hath here,—and as we be bound to love and honour our parents,* kinsfolks, friends, and country; so we most humbly beseech thee, to shew thy pity upon our miserable country of England, which once through thy mercy was called to liberty, and now, for their and our sinnes, is brought unto most vile slavery and babylonically bondage; root out from thence, O Lord, all ravening wolves,† which, to fill their bellies, destroy thy flock,‡ and shew thy great mercies upon those our brethren which are persecuted, &c. * Exod. xx. 12. † Matth. vii. 15. Acts xx. 29. ‡ Ezek. xxxiv. Rom. xvi. 17, 18. Phil. iii. 2.

‡ Rom. viii. 36. Psal. xlv. 22. Heb. xiii. 3. § John xvi. 2, 3, 33. || 1 Pet. i. 7. ¶ Acts ii. 23. Matth. x. 16. Luke xxi. 12, &c.

** Rom. xiv. 7, 8. †† Luke xvii. 5. ‡‡ Eph. iv. 12—16. §§ Num. vi. 24, 25, 26.

The grace of our Lord Jesus Christ, the love of God, and the communion of the Holie Ghost, be with us all. *Amen.**

It shall not be necessarie for the minister daylie to repeat all these thinges before mentioned, but beginning with some maner of confession, to proceede to the sermon, which ended, he either useth the prayer for all estates before mentioned, or else prayeth as the Spirit of God shall move his heart, framing the same according to the time and matter which he hath intreated of. And if there shall be at anie time anie present plague, famine, pestilence, warre, or such like, which be evident tokens of God's wrath, as it is our part to acknowledge our sinnes to be the occasion thereof, so are we appointed by the Scriptures to give our selves to mourning, fasting, and prayer, as the meanes to turne away God's heavy displeasure.† Therefore it shall be convenient, that the minister at such time doe not onlie admonish the people thereof, but also use some forme of prayer, according as the present necessity requireth, to the which he may appoint by a common consent, some severall day after the sermon weeklie to be observed.

CHAP. IX.

The Order of Baptism.

First note, that for as much as it is not permitted by God's word that women should preach or minister the sacraments, and it is evident, that the sacraments are not ordeined of God to be used in private corners, as charmes or sorceries, but left to the congregation, and necessarilie annexed to God's word, as seales of the

* 2 Cor. xiii. 14. † Deut. xxx. 1—10. 2 Sam. xxiv. 10, 14, 25. 1 Kings viii. 33—40, 46—50. Ezra ix. chap. Neh. ix. chap. Dan. ix. chap.

same : Therefore, the infant which is to be baptized shall be brought to the church, on the day appointed to common prayer and preaching, accompanied with the father and god-father, so that, after the sermon, the childe being presented to the minister, he demandeth this question :—*

Doe ye here present this childe to be baptized, earnestly desiring that he may be engrafted in the mysticall bodie of Jesus Christ ?

The answer.

Yea, we require the same.

The minister proceedeth.

Then let us consider, dearlie beloved, how Almighty God hath not onlie made us his children by adoption, and received us into the fellowship of his church,† but also hath promised that he will be our God, and the God of our children, unto the thousand generation :‡ Which thing, as he confirmed to his people of the Olde Testament, by the sacrament of circumcision,§ so hath he also renewed the same to us in his Newe Testament, by the sacrament of Baptisme;|| doing us thereby to wit, that our infants apperteine to him by covenant, and therefore ought not to be defrauded of those holie signes and badges, whereby his children are knowen from infidels and pagans.¶

Neither is it requisite that all those that receive this sacrament have the use of understanding and faith, but chieflie that they be contained under the name of God's people, so that the remission of sinnes in the blood of Christ Jesus doth apperteine unto them by God's promise,** which

* The transgression of God's ordinance is called iniquity and idolatry, and is compared to witchcraft and sorcerie, 1 Sam. xv. 23. How dangerous also it is to enterprise any thing rashly, or without the warrant of God's worde, the examples of Saul, 1 Sam. xiii. 11—14; of Oza, 2 Sam. vi. 6, 7; of Ozia, 2 Chron. xxvi. 16—21; and of Nadab and Abihu, Lev. x. 1, 2, sufficiently doe warne us.

† Rom. viii. 14—17. Gal. iv. 4—7. Eph. i. 5, and ii. 18, 19.
‡ Gen. xvii. 7. Exod. xx. 6. Deut. ix. 9. Isa. lvi. 2. § Gen. xvii. 9—14. Rom. iv. 11. || Col. ii. 12. Rom. vi. 3, 4. Gal. iii. 27. Acts ii. 38, 39. ¶ Acts x. 47, 48. ** Acts ii. 38, 39.

thing is most evident by Saint *Paul*, who pronounceth the children begotten and borne (either of the parents being faithfull) to be *clean* and *holie*.^{*} Also our Saviour Christ admitteth children to his presence, embracing and blessing them.† Which testimonies of the Holie Ghost assure us, that infants be of the number of God's people, and that remission of sinnes doeth also apperteine to them in Christ. Therefore, without injurie they cannot be debarred from the common signe of God's children. And yet is not this outward action of such necessitie, that the lack thereof should be hurtfull to their salvation,‡ if that, prevented by death, they may not convenientlie be presented to the church.§ But we (having respect to that obedience which Christians owe to the voyce and ordinance of Christ Jesus, who commanded to preach and baptize all without exception)|| doe judge them onelie unworthie of any fellowship with him, who contemptuously refuse such ordinary means, as his wisdom hath appointed to the instruction of our dull senses.

Furthermore, it is evident that baptisme was ordeined to be ministred in the element of water, to teach us, that like as water outwardlie doth wash away the filth of the bodie, so inwardlie doth the virtue of Christ's blood purge our soules from that corruption and deadlie poyson,¶ wherewith by nature we were infected,** whose venomous dregs, although they continue in this our flesh,†† yet by the merites of his death are not imputed unto us,‡‡ because the justice of Jesus Christ is made ours by baptisme;§§ not that we thinke any such virtue or power to be included in the visible water, or outward action, for many have been baptized, and yet never inwardly purged;||| but that our Saviour Christ, who commanded baptisme to be ministred, will, by the power of his Holie Spirit, effectuallie worke in the hearts of his elect, in time convenient, all

^{*} 1 Cor. vii. 14. † Matth. xix. 13, 14, 15. Mark x. 13—16. Luke xviii. 15, 16. Psal. xxii. 9, 10. ‡ Rom. iv. 10. Gal. iii. James ii. Gen. xv. 6. § and xvii. 12. Lev. xii. 3. || Matth. xxviii. 19. Mark xvi. 15, 16. ¶ Matth. iii. 11. 1 Pet. iii. 21. 1 John v. 6, 8. 1 Cor. x. 1—4. ** Eph. ii. †† Rom. vii. 5, to the end. ‡‡ Rom. iv. Gal. iii. Psal. xxxii. 1, 2. §§ Rom. vi. Gal. iii. 27. ||| As Judas, Simon Magus, Hymeneus, Alexander, Philetus.

that is meant and signified by the same.* And this the Scripture calleth our regeneration, which standeth chiefe-
lie in these two points. In mortification, that is to say, a
resisting of the rebellious lusts of the flesh, and in newnesse
of life, whereby we continually strive to walke in that pure-
nesse and perfection, wherewith we are clad in baptisme.†

And although we, in the journey of this life, be encum-
bred with manie enemies, who in the way assaile us,‡ yet
fight we not without fruit; for this continuall battell,
which we fight against sinne, death, and hell, is a most
infallible argument, that God the Father, mindfull of his
promise made unto us in Christ Jesus, doeth not only
give us motions and courage to resist them,§ but also as-
surance to overcome, and obtaine victorie.||

Wherefore, dearly beloved, it is not onlie of necessitie
that we be once baptized, but also it much profiteth oft
to be present at the ministration thereof, that we (being
put in mind of the league and covenant made betweene
God and us,¶ that he will be our God, and we his people,
he our father, and we his children)** may have occasion
as well to trie our lives past as our present conversation,
and to prove ourselves, whether we stand fast in the faith
of God's elect, or, contrariwise, have strayed from him
through incredulitie and ungodlie living,†† whereof if our
consciences doe accuse us, yet by hearing the loving pro-
mises of our heavenlie Father, who calleth all men to mer-
cie, by repentance,‡‡ we may from henceforth walke more
warilie in our vocation. Moreover, ye that be fathers and
mothers, may take hereby most singular comfort, to see
your children thus received into the bosome of Christ's con-
gregation, whereby ye are daylie admonished, that ye nour-
ish and bring up the children of God's favour and mercie
over whom his fatherlie providence watcheth continuallie.§§

* Acts ii. 41, 42, and xiii. 48. † Eph. ii. 1 Cor. xii. Rom. vi.
Col. ii. ‡ 1 Pet. v. 8. Luke xxii 31. Job i. 7. § Rom. v.
3, 4, 5. James i. 3, 4. Eph. vi. 10—18. 1 Pet. v. 8, 9. || 1 Cor.
xv. 57, 58. Ose. xiii. 9, 10, 14. Heb. ii. 14, 15. John xvi. ¶ Deut.
vi. 6—9, and xi. 18, 19, 20. Josh. i. 8. ** Jer. xxxi. 1, 33. Heb.
viii. 8—13. †† Eph. iv. 14. Heb. xiii. 9. Col. iii. ‡‡ Ezek.
xviii. 21, 22, 23. Acts xi. 18. 2 Pet. iii. 9. Deut. iv. 29, 30, 31.
§§ Matth. xviii.

Which thing, as it ought greatly to rejoyce you, knowing that nothing can chance unto them without his good pleasure,* so ought it to make you diligent and carefull to nurture and instruct them in the true knowledge and fear of God,† wherein if ye be negligent, ye doe not onely injurie to your own children, hyding from them the good will and pleasure of Almighty God their father,‡ but also heap damnation upon your selves, in suffering his children, bought with the blood of his dear Sonne, so traiterouslie, for lack of knowledge, to turn back from him. Therefore it is your duetie, with all diligence to provide that your children in time convenient be instructed in all doctrine necessarie for a true Christian, chiefeilie that they be taught to rest upon the justice of Christ Jesus alone, and to abhorre and flee all superstition, papistrie, and idolatrie.

Finallie, to the intent that we may be assured that you, the father and the suretie, consent to the performance hereof, declare here before God, and in the face of his congregation, the summe of that faith wherein ye believe, and will instruct this childe.§

Then the father, or in his absence the god-father, shall rehearse the articles of his faith, which done, the minister expoundeth the same as after followeth.

|| *Ane Exposition of the Creed.*

The Christian faith, whereof now ye have brieflie heard the summe, is commonlie divided in twelve articles; but that we may the better understand what is contained in the same, we shall divide it into four principall parts. The first shall concern God the Father; the second Jesus Christ our Lord; the third shall expresse to us our faith in the Holie Ghoste; and the fourth and last shall declare what is our faith concerning the church, and of the graces of God freelie given to the same.

* Matth. x. 29, 30, 31. Luke xii. 6, 7. † Deut. iv. 9. Eph. vi. 4. ‡ 1 Sam. ii. 22, 23, 24. 2 Kings ii. 23. § Gen. xviii. 19. Deut. xxxii. 46.

|| This exposition of the Creed is not in the copy printed at Geneva.

FIRST, of God we confesse three things, *to wit*, that he is our Father Almighty, maker of heaven and earth. Our Father we call him, and so by faith believe him to be, not so much because he hath created us (for that we have common with the rest of creatures, who yet are not called to that honour to have God to them a favourable Father), but we call him Father by reason of his free adoption, by the which he hath chosen us to life everlasting in Jesus Christ, and this his most singular mercy we preferre to all things, earthlie and transitorie; for without this there is to mankind no felicitie, no comfort nor finall joye; and having this, we are assured that by the same love, by the which he once hath freely chosen us, he shall conduct the whole course of our life, that in the end we shall possess that immortall kingdome that he hath prepared for his chosen children; for from this fountaine of God's free mercie or adoption springeth our vocation, our justification, our continuall sanctification, and, finallie, our glorification, as witnesseth the apostle.*

The same God our Father we confesse Almighty, not onlie in respect of that he may doe, but in consideration that by his power and godlie wisdom are all creatures in heaven and earth, and under the earth, ruled, guided, and kept in that order that his eternall knowledge and will hath appointed them. And that is it which in the third part we doe confesse, that he is creator of heaven and earth, that is to say, the heaven and the earth, and the contentes thereof, are so in his hand, that there is nothing done without his knowledge, neither yet against his will; but that he ruleth them so, that in the end his godly name shall be glorified in them. And so we confesse and believe that neither the devils, nor yet the wicked of the worlde, have anie power to molest or trouble the chosen children of God; but in so far as it pleaseth him to use them as instruments, either to prove and trie our faith and patience, or els to stirre us to more fervent invocation of his name, and to continuall meditation of that heavenlie rest and joye that abideth us after these transi-

* Rom. viii. 29, 30.

torie troubles. And yet shall not this excuse the wicked, because they never look in their iniquitie to please God, nor yet to obey his will.

II. In Jesus Christ we confesse two distinct and perfect natures, *to wit*, the eternall Godhead and the perfect manhood joyned together, so that we confesse and believe, that that eternall word which was from the beginning, by the which all things were created, and yet are conserved and kept in their being, did, in the time appointed in the counsell of his heavenlie Father, receive our nature of a virgine, by operation of the Holie Ghoste, so that in his conception we acknowledge and believe that there is nothing but puritie and sanctification, yea, even in so much as he is become our brother: For it behoved him, that should purge others from their sinnes, to be pure and clean from all spotte of sinne, even from his conception.

And as we confesse and believe him conceived by the Holie Ghoste, so doe we confesse and believe him to be borne of a virgine, named Marie, of the tribe of Juda, and of the familie of David, that the promise of God and the prophecie might be fulfilled, *to wit*, *That the seed of the woman shall break down the serpent's head*,* and that *a virgine should conceive and beare a childe, whose name should be Emmanuel, that is to say, God with us*.†

The name Jesus, which signifieth a Saviour, was given unto him by the angel,‡ to assure us, that it is he alone that saveth his people from their sinnes. He is called Christ, that is to say, *Anointed*, by reason of the offices given unto him by God his Father, *to wit*, that he alone is appointed King, Priest, and Prophet; King, in that, that all power is given to him in heaven and on earth, so that there is none other but he in heaven, nor on earth, that hath just authoritie and power to make laws, to bind the consciences of men; neither yet is there anie other that may defend our soules from the bondage of sinne, nor yet our bodies from the tyrannie of man. And this he doeth by the power of his worde, by the which he

* Gen. iii. 15.

† Isa. vii. 14. Matth. i. 23.

‡ Matth. i. 21.

draweth us out of the bondage and slaverie of Sathan, and maketh us to reigne over sinne, whiles that we live and serve our God in righteousness and holinesse of our life. A priest, and that perpetuall and everlasting, we confesse him; because that by the sacrifice of his own bodie, which he once offered up upon the crosse, he hath fullie satisfied the justice of his Father in our behalfe, so that whosoever seeketh anie means, besides his death and passion, in heaven or on earth, to reconcile unto them God's favour, they doe not onlie blaspheme, but also, so farre as in them is, renounce the fruite and efficacie of that his onlie one sacrifice. We confesse him to be the onlie prophet, who hath revealed unto us the whole will of his Father, in all things appertaining to our salvation. This our Lord Jesus we confesse to be the only Sonne of God, because there is none such by nature but he alone. We confesse him also our Lord, not onelie by reason we are his creatures, but chieflie because he hath redeemed us by his precious blood, and so hath gotten just dominion over us, as over the people whom he hath delivered from bondage of sinne, death, hell and the devill, and hath made us kings and priests to God his Father.

We further confesse and believe, that the same our Lord Jesus was accused before an earthlie judge, Pontius Pilate, under whome, albeit oft and divers times he was pronounced to be innocent, he suffered the death of the crosse, hanged upon a tree betwixt two thieves, which death, as it was moste cruell and vile before the eyes of men, so was it accursed by the mouth of God himself, saying, *Cursed is everie one that hangeth on a tree.* And this kinde of death sustained he in our person, because he was appointed of God his Father to be our pledge, and he that should bear the punishment of our transgressions. And so we acknowledge and believe that he hath taken away that curse and malediction that hanged on us, by reason of sinne.

He verilie died, rendering up his spirit into the hands of his Father, after that he said, *Father, into thine handes I commend my spirit.* After his death, we confesse his bodie was buried, and that he descended to the hell. But

because he was the author of life, yea, the verie life it selfe, it was impossible that he should be reteined under the dolours of death.

And therefore the third day he rose again, victor and conquerer of death and hell, by the which his resurrection, he hath brought life againe into the world, which he, by the power of his Holie Spirit, communicateth unto his lively members, so that now unto them corporall death is no death, but an entrance into that blessed life, wherein our head Jesus Christ is now entered; for after that he had sufficientlie proved his resurrection to his disciples, and unto such as constantly did abide with him to the death, he visibly ascended to the heavens, and was taken from the eyes of men, and placed at the right hand of God the Father Almighty, where presentlie he remaineth in his glorie, onelie head, onelie mediator, and onelie advocate, for all the members of his bodie, of which we have moste especiall comfort, *first*, for that, that by his ascension the heavens are opened unto us, and an entrance made unto us that boldly we may appeare before the throne of our Father's mercy. And secondarily, that we know that this honour and authoritie is given to Jesus Christ our head, in our name, and for our profite and utility: for albeit that in bodie he now be in the heaven, yet by the power of his Spirit he is present here with us, as well to instruct us, as to comforte and maintaine us in all our troubles and adversities, from the which he shall finallie deliver his whole church, and everie true member of the same, in that day when he shall visible appeare againe, Judge of the quick and the dead.

For this finallie we confesse of our Lord Jesus Christ, that as he was seen visible to ascend, and so left the world, as touching that bodie that suffered and rose again, so do we constantlie believe that he shall come from the right hand of his Father, when all eyes shall see him, yea, even those that have pierced him; and then shall he gather as well those that then shall be found alive, as those that before have slept. Separation shall be made betwixt the lambes and the goats,* that is to say,

* Matt. xxv. 31, &c.

betwixt the elect and the reprobate; the one shall heare this joyfull voyce, *Come, ye the blessed of my Father, possesse the kingdome that is prepared for you before the beginning of the world:* the other shall heare that fearfull and irrevocable sentence, *Depart from me, ye workers of iniquitie, to the fire that never shall be quenched.* And for this cause, this day in the Scriptures is called, *The day of refreshing,** and *of the revelation of all secrets,†* because that then the just shall be delivered from all miseries, and shall be possessed in the fulnesse of their glorie. Contrariwise, the reprobate shall receive judgement, and recompence of all their impietie, be it openlie or secretlie wrought.

III. As we constantlie believe in God the Father, and in Jesus Christ, as before is said; so we doe assuredlie believe in the Holie Ghost, whom we confesse God equall with the Father and the Sonne, by whose working and mightie operation our darknesse is removed, our eyes spirituallie are illuminated, our soules and consciences sprinkled with the blood of Jesus Christ, and we retained in the trueth of God, even to our lives end. And for these causes we understand that this eternal Spirit, proceeding from the Father and the Sonne, hath in the Scriptures divers names, sometimes called water, by reason of his purgation, and giving strength to this our corrupt nature, to bring forth good fruite, without whome, this our nature should utterly be barren, yea, it should utterly abound in all wickednesse. Sometimes the same Spirit is called fire, by reason of the illumination and burning heat of fire that he kindleth in our hearts: The same Spirit also is called oyle or unction, by reason that his working mollifieth the hardnesse of our hearts, and maketh us receive the print of that image of Jesus Christ, by whome onelie we are sanctified.

IV. We constantlie believe that there is, was, and shall be, even till the comming of the Lord Jesus, a

* Acts iii. 19.

† Rom. ii. 16. 2 Cor. iv. 5.

church, which is holie and universall; *to wit*, the communion of saints: This church is holie, because it receiveth free remission of sinnes, and that by faith onlie in the blood of Jesus Christ. *Secondlie*, because it being regenerate, it receiveth the Spirit of sanctification and power, to walke in newnesse of life, and in good works, which God hath prepared for his chosen to walke in. Not that we think the justice of this church, or of anie member of the same, ever was, is, or yet shall be, so full and perfect, that it needeth not to stoupe under mercie; but that because the imperfections are pardoned, and the justice of Jesus Christ imputed unto such as by true faith cleave unto him. Which church we call universall, because it consisteth and standeth of all tongues and nations, yea, of all estates and conditions of men and women, whom of his mercie God calleth from darknesse to light, and from the bondage and thraldome of sinne, to his spiritual service and puritie of life.

Unto whom he also communicateth his Holie Spirit, giving unto them one faith, one head and sovereigne Lord, the Lord Jesus, one baptisme and right use of sacraments, whose heart also he knitteth together in love and Christian concord. To this church, holie and universall, we acknowledge and believe three notable giftes to be granted, *to wit*, remission of sinnes, which by true faith must be obtained in this life; resurrection of the flesh, which all shall have, albeit not in equal condition; for the reprobate (as before is said) shall rise, but to fearfull judgement and condemnation, and the just shall rise to be possessed in glorie: and this resurrection shall not be an imagination, or that one bodie shall rise for another, but everie man shall receive in his own bodie as he hath deserved, be it good or evill. The just shall receive the life everlasting, which is the free gift of God, given and purchased to his chosen, by Jesus Christ our only head and Mediator, to whome, with the Father and the Holie Ghost, be all honour, praise, and glorie, now and ever. *So be it.*

Then the minister, exhorting the people to pray, saith in this manner, or such like.

The Prayer.

Almightie and everlasting God, who of thine infinite mercie and goodnesse hast promised unto us, that thou wilt not onlie be our God, but also the God and Father of our children, we beseech thee, that as thou hast vouchsafed to call us to be partakers of this thy great mercie, in the fellowship of faith;* so it may please thee to sanctifie with thy Spirit,† and to receive into the number of thy children this infant, whom we shall baptize according to thy word;‡ to the end that he, coming to perfect age, may confesse thee onlie the true God, and whom thou hast sent Jesus Christ,§ and so serve him, and be profitable unto his church in the whole course of his life,|| that after his life be ended, he may be brought as a livelie member of his bodie unto the full fruition of thy joyes in the heavens,¶ where thy Sonne our Saviour Christ reigneth world without end, in whose name we pray, as he hath taught us, saying, *Our Father which art, &c.*

When they have prayed in this sort, the minister requireth the child's name, which known, he saith,

N. I baptize thee in the name of the Father, of the Sonne, and of the Holy Ghost.**

And as he speaketh these words, he taketh water in his hand, and layeth it upon the child's forehead, which done, he giveth thanks, as followeth.

The Prayer.

Forasmuch, most holie and merciefull Father, as thou doest not onlie beautifie and blesse us with common benefites, like unto the rest of mankinde, but also heapest upon us most abundantlie rare and wonderfull gifts,†† of duetie we lift up our eyes and minds unto thee, and give

* Gal. iii. 7, 9, 26—29. Phil. iii. 10, 20. † 1 Pet. i. 2. 2 Cor. v. 17. Rom. viii. Eph. ii. and iii. ‡ Matt. xxviii. 19. Mark xvi. 15, 16. Acts ii. 41. § Rom. x. 9—11. John xvii. 3. || Rom. xii. 1. Cor. xii. 1 Thess. v. ¶ 1 Cor. ii. 9. Rom. vi. 8, 22, 23. Tit. iii. 7. ** Matt. xxviii. 19. †† Eph. ii. 1 Pet. ii. 9, 10. Ose. ii. 23. 2 Pet. iii. 13, 14.

thee most humble thanks for thine infinite goodnesse, who hast not onlie numbred us amongst thy saincts,* but also of thy free mercie doest call our children unto thee, marking them with this sacrament, as a singular token and badge of thy love; wherefore, most loving Father, though we be not able to deserve this so great a benefite (yea, if thou wouldest handle us according to our merits, we should suffer the punishment of eternall death and damnation),† yet, for Christ's sake, we beseech thee, that thou wilt confirme this thy favour more and more towards us, and take this infant into thy tuition and defence, whom we offer and present unto thee, with common supplications, and never suffer him to fall into such unkindnesse whereby he should lose the force of baptisme,‡ but that he may perceive thee continuallie to be his mercifull Father, through thy Holie Spirit working in his heart, by whose divine power he may so prevaile against Sathan, that in the end, obtaining the victorie, he may be exalted into the libertie of thy kingdome. *So be it.*

CHAP. X.

The Maner of the Administration of the Lord's Supper.

The day when the Lord's Supper is ministred, which is commonlie used once a moneth, or so oft as the congregation shall think expedient, the minister useth to say as followeth.

Let us mark, dear brethren, and consider how Jesus Christ did ordeine unto us his holy supper, according as Sainet *Paul* maketh rehearsall in the eleventh chapter of the first epistle to the *Corinthians*, saying, *I have received of the Lord, that which I have delivered unto you, to wit, that the Lord Jesus, the same night that he was betrayed, took bread, and when he had given thanks,*

* 1 Pet. ii. 5, 9, 10. Eph. ii.
Luke xvii. 10. ‡ 1 Cor. v.

† Rom. iii. Jer. ii. Isa. xl.

he brake it, saying, Take ye, eat ye, this is my bodie which is broken for you, do ye this in remembrance of me. Likewise after supper he took the cup, saying, This cup is the new testament or covenant in my blood; doe ye this, so oft as ye shall drink thereof, in remembrance of me: For as oft as ye shall eat this bread, and drink of this cup, ye shall declare the Lord's death untill his comming: Therefore, whosoever shall eat this bread, and drink of the cup of the Lord unworthilie, he shall be guiltie of the bodie and blood of the Lord. Then see that everie man prove and trie himselfe, and so let him eat of this bread, and drink of this cup; for whosoever eateth or drinketh unworthilie, he eateth and drinketh his owne damnation, for not having due regard and consideration of the Lord's bodie.

This done, the minister proceedeth to the exhortation.

Dearlie beloved in the Lord, for as much as we be now assembled to celebrate the holie communion of the bodie and blood of our Saviour Christ, let us consider these words of *St Paul*, how he exhorteth all persons diligentlie to trie and examine themselves before they presume to eat of that bread, and to drinke of that cup; for as the benefit is great, if, with a true penitent heart and livelie faith, we receive that holie sacrament (for then we spirituallie eat the flesh of Christ and drinke his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us*), so is the danger great, if we receive the same unworthilie, for then we be guiltie of the bodie and blood of Christ our Saviour, we eat and drink our own damnation, not considering the Lord's bodie, we kindle God's wrath against us, and provoke him to plague us with divers diseases and sundrie kindes of death.

† And therefore, in the name and authoritie of the

* John vi. 56, 57.

† The old *Geneva* copie hath here,—Therefore, if any of you be a blasphemer of God, an hinderer or slanderer of his word, an adulterer, or be in malice or envie, or in any other grievous crime,* bewaile your

* Gal. v. 19, 20, 21.

eternal God, and of his Sonne Jesus Christ, I excommunicate from this table all blasphemers of God, all idolaters, all murtherers, all adulterers, all that be in malice or envie; all disobedient persons to father or mother, princes or magistrates, pastors or preachers; all thieves and deceivers of their neighbours, and finallie, all such as live a life directly fighting against the will of God:* charging them, as they will answer in the presence of him who is the righteous Judge, that they presume not to prophane this most holie table. And yet this I pronounce not, to seclude anie penitent person, how grievous soever his sinnes before have been, so that he feel in his heart unfained repentance for the same;† but onlie such as continue in sinne without repentance. Neither yet is this pronounced against such as aspire to a greater perfection than they can in this present life attaine unto; for, albeit we feel in our selves much frailtie and wretchednesse, as that we have not our faith so perfect and constant as we ought, being manie times readie to distrust God's goodnesse through our corrupt nature; and also that we are not so throughlie given to serve God, neither have so fervent a zeale to set forth his glorie, as our duetie requireth, feeling still such rebellion in our selves, that we have need daylie to fight against the lustes of our flesh;‡ yet neverthesse, seeing that our Lord hath dealt thus mercifullie with us, that he hath printed his gospell in our hearts,§ so that we are preserved from falling into desperation and misbelieve;

sinnes, and come not to this holy table; lest after the taking of this holy sacrament, the devil enter into you as he entered into *Judas*,* and fill you full of all iniquities, and bring you to destruction both of body and soul. Judge therefore your selves, brethren, that ye be not judged of the Lord, repent you truely for your sinnes past,† and have a lively and stedfast faith in Christ our Saviour, seeking onely your salvation in the merites of his death and passion,‡ from henceforth refusing and forgetting all malice and debate,§ with full purpose to live in brotherly amity and godly conversation all the days of your life. And albeit we feel in ourselves, &c.

* Gal. v. 19—21. † Matt. iii. 2, 8. ‡ Rom. vii. 14—25.
Gal. v. 17. § Heb. viii. 10—12. Jer. xxxi. 33, 34. Ezek.
xxxvi. 26, 27.

* John xiii. 27. † Matt. iii. 2, 8. ‡ Acts iv. 12. § 1 Pet. ii. 1.

and seeing also that he hath endued us with a will and desire to renounce and withstand our own affections, with a longing for his righteousnesse and the keeping of his commandements,* we may be now right well assured, that those defaultes and manifold imperfections in us shall be no hindrance at all against us, to cause him not to accept and impute us as worthie to come to his spiritual table: For the end of our coming thither, is not to make protestation that we are upright or just in our lives;† but contrariwise, we come to seeke our life and perfection in Jesus Christ, acknowledging in the meantime, that we of our selves be the children of wrath and damnation.‡

Let us consider then, that this sacrament is a singular medicine for all poore sicke creatures, a comfortable help to weak souls, and that our Lord requireth no other worthinesse on our part, but that we unfainedlie acknowledge our naughtinesse and imperfection. Then to the end that we may be worthie partakers of his merites, and most comfortable benefites, which is the true eating of his flesh and drinking of his blood,§ let us not suffer our minds to wander about the consideration of these earthlie and corruptible thinges (which we see present to our eyes, and feel with our hands), to seek Christ bodilie present in them, as if he were inclosed in the bread and wine, or as if these elements were turned and changed into the substance of his flesh and blood, for the onlie way to dispose our souls to receive nourishment, reliefe, and quickning of his substance, is to lift up our minds by faith above all things worldlie and sensible, and thereby to enter into heaven, that we may find and receive Christ, where he dwelleth undoubtedlie verie God and verie man, in the incomprehensible glorie of his Father,|| to whom be all praise, honour and glorie, now and ever. *Amen.*

The exhortation ended, the minister commeth down from the pulpit, and sitteth at the table, everie man

* Rom. vii. 15, 19, 20. Phil. iii. 8, 9.

† Luke xviii. 9—14.

‡ Eph. ii. 3. Luke v. 31, 32.

§ John vi. 47—58.

|| 1 Tim.

vi. 14—16.

and woman in lik wise taking their place as occasion best serveth : Then he taketh bread, and giveth thanks, either in these words following, or like in effect.*

O Father of mercie, and God of all consolation, seeing all creatures doe acknowledge and confesse thee as governor and Lord,† it becommeth us, the workmanship of thine own hands, at all times to reverence and magnifie thy godlie majestie, *first*, for that thou hast created us to thine owne image and similitude,‡ but chiefelie because thou hast delivered us from that everlasting death and damnation, into the which Sathan drew mankinde, by the mean of sinne,§ from the bondage whereof, neither man nor angell was able to make us free,|| but thou, O Lord, rich in mercie, and infinite in goodnesse, hast provided our redemption to stand in thine onlie and well-beloved Sonne,¶ whom of verie love thou didst give to be made man like unto us, in all thinges, sinne except,** that in his bodie he might receive the punishment of our transgression,†† by his death to make satisfaction to thy justice,‡‡ and by his resurrection to destroy him that was author of death,§§ and so to bring again life to the world,||| from which all the whole off-spring of *Adam* most justlie was exiled.¶¶¶

O Lord, we acknowledge that no creature is able to comprehend the length and breadth, the deepnesse and height of that thy most excellent love,*** which moved thee to shew mercy where none was deserved,††† to promise and give life where death had gotten the victorie,‡‡‡ to receive us into thy grace, when we could doe nothing but rebell against thy justice. §§§ O Lord, the blind

* Matt. xxvi. 26—30. Mark xiv. 22—26. Luke xxii. 19, 20. 1 Cor. xi. 24—29. † Rev. v. 13. ‡ Gen. i. 27. § Eph. ii. Gal. i. 4. Gen. iii. 15. || Acts iv. 12. Heb. i. 4, 5. ¶ Rev. v. 9. ** John iii. 16. Heb. ii. 17, and iv. 15. †† 1 Pet. ii. 24. Isa. liii. ‡‡ Matt. iii. 17, and xvii. 5. Rom. v. 8—10. §§ Heb. ii. 14. ||| John vi. 33. ¶¶ Gen. iii. Rom. v. 12. *** Eph. iii. 18, 19. ††† Eph. ii. ‡‡‡ John vi. 33, 51. §§§ Gen. vi. Rom. iii. 9—18. Isa. lxiv. 6, 7. Psal. xiv. 2, 3.

dulnesse of our corrupt nature will not suffer us sufficiently to weigh those thy most ample benefits;* yet nevertheless, at the commandement of Jesus Christ our Lord, we present our selves to this his table, which he hath left to be used in remembrance of his death, untill his comming again,† to declare and witnesse before the world,‡ that by him alone we have received liberty and life,§ that by him alone thou dost acknowledge us thy children and heires,|| that by him alone we have entrance to the throne of thy grace,¶ that by him alone we are possessed in our spirituall kingdome, to eat and drink at his table,** with whom we have our conversation presentlie in heaven,†† and by whom our bodies shall be raised up again from the dust,‡‡ and shall be placed with him in that endlesse joy, which thou, O Father of mercie, hast prepared for thine elect before the foundation of the world was laid.§§ And these most inestimable benefits we acknowledge and confesse to have received of thy free mercy and grace, by thine onlie beloved Sonne Jesus Christ,||| for the which therefore, we thy congregation, moved by thy Holie Spirit,¶¶ render thee all thanks, praise and glorie, for ever and ever. *Amen.*

*This done, the minister breaketh the bread, and delivereth it to the people, who distribute and divide the same amongst themselves, according to our Saviour Christ's commandement, and likewise giveth the cuppe:*** During the which time some place of the Scriptures is read, which doth livelie set forth the death of Christ, to the intent that our eyes and senses may not onlie be occupied in these outward signes of bread and wine, which are called the visible word, but that our hearts and minds also may be*

* Rom. vii. 23. 1 Cor. ii. 14. Matt. xvi. 8, &c. † 1 Cor. xi. 24—26. ‡ Matt. x. 32. Luke xii. 8. § John viii. 31, 32, 36. Rom. viii. 2. Gal. v. 1. || Rom. viii. 14—17. Eph. i. 5. ¶ Eph. ii. 12. Heb. iv. 15, 16. ** Matt. xxv. 21, 23, 34. John xiv. 2, 3. Luke xii. 32, and xxii. 29. Rev. ii. 7, 17. †† Phil. iii. 20. ‡‡ Phil. iii. 21. §§ Matt. xxv. 21, 23, 34. ||| Eph. i. 3, &c. and ii. 7, &c. Rom. iii. 24. ¶¶ Rom. viii. *** Matt. xxvi. 26—30. Mark xiv. 22—26. Luke xxii. 19, 20. 1 Cor. x. 16, and xi. 23—29.

fullie fixed in the contemplation of the Lord's death, which is by this holie sacrament represented. And after this action is done, he giveth thanks, saying,

Moste mercifull Father, we render to thee all praise, thanks and glorie, for that it hath pleased thee of thy great mercies to grant unto us, miserable sinners, so excellent a gift and treasure, as to receive us into the fellowship and companie of thy dear Sonne Jesus Christ our Lord,* whom thou deliveredst to death for us,† and hast given him unto us, as a necessarie food and nourishment unto everlasting life.‡ And now we beseech also, O heavenlie Father, to grant us this request, that thou never suffer us to become so unkind as to forget so worthie benefites, but rather imprint and fasten them sure in our hearts, that we may grow and increase daylie more and more in true faith,§ which continually is exercised in all maner of good works,|| and so much the rather, O Lord, confirme us in these perillous dayes and rages of Sathan,¶ that we may constantlie stand and continue in the confession of the same, to the advancement of thy glorie,** who art God over all things, blessed for ever. *So be it.*

The action thus ended, the people sing the CIII. Psalme, My soule give Laude, &c. or some other of thanksgiving, which ended, one of the blessings before mentioned†† is recited, and so they rise from the table and depart.

Why this Order is observed rather than any other.

If so be that anie would marvell why we follow rather this order than anie other, in the administration of this sacrament, let him diligentlie consider, that *first* of all we utterlie renounce the error of the Papistes: *Secondlie*, We restore unto the sacrament his owne substance, and to Christ his proper place. And as for the words of the

* 1 Cor. x. 16, 17. † Rom. iv. 25. ‡ John vi. 53—56.
§ Luke xvii. 5. || Gal. v. 6. ¶ 1 Tim. iv. 1, &c. Eph. v. 6.
2 Pet. iii. 3. ** Matt. v. 16. 1 Pet. ii. 9, 12. †† Pages 185, 186.

Lord's supper, we rehearse them, not because they should change the substance of the bread or wine, or that the repetition thereof, with the intent of the sacrificer, should make the sacrament, as the Papistes falselie believe, but they are read and pronounced to teach us how to behave our selves in that action, and that Christ might witnesse unto our faith, as it were with his own mouth, that he hath ordeined these signes to our spiritual use and comfort; we doe first therefore examine our selves, according to Saint *Paul's* rule, and prepare our minds, that we may be worthie partakers of so high mysteries; then taking bread, we give thanks, breake and distribute it as Christ our Saviour hath taught us; finallie, the administration ended, we give thanks again, according to his example, so that without his word and warrant there is nothing in this holie action attempted.

CHAP. XI.

The Form of Marriage.

After the bannes or contract hath beene published three severall dayes in the congregation (to the intent that if anie person have interest or title to either of the parties, they may have sufficient time to make their challenge), the parties assemble at the beginning of the sermon, and the minister at time convenient saith as followeth.

The Exhortation.

Dearlie beloved brethren, we are here gathered together in the sight of God, and in the face of his congregation, to knitte and joyne these parties together in the honourable estate of matrimonie,* which was instituted and authorised by God himselfe in Paradise, man being then in the estate of innocencie:† For what time

* Heb. xiii. 4. Prov. xviii. 22.

† Gen. ii, 18—24.

God made heaven and earth, and all that is in them, and had created and also fashioned man after his own similitude and likenesse, unto whom he gave rule and lordship over all the beastes of the earth, fishes of the sea, and foules of the ayre, he said, *It is not good that man live alone, let us make him an helper like unto himselfe*, and God brought a fast sleep upon him, and took one of his ribbes, and shaped *Heva* thereof, giving us thereby to understand, that man and wife are one bodie, one flesh, and one blood;* signifying also unto us, the mysticall union that is betweene Christ and his Church,† for the which cause man leaveth his father and mother, and taketh him to his wife, to keep companie with her,‡ whome also we ought to love, even as our Saviour loveth his church,§ that is to say, his elect and faithfull congregation,|| for the which he gave his life.¶

And semblable also it is the wives duetie to studie to please and obey her husband, serving him in all thinges that be godlie and honest,** for she is in subjection, and under the governance of her husband, so long as they continue both alive.††

And this holie marriage, being a thing most honourable, is of such vertue and force, that thereby the husband hath no more right or power over his own bodie, but the wife; and likewise the wife hath no more right or power over her own bodie, but the husband;‡‡ for as much as God hath so knitte them together in this mutuall societie, to the procreation of children, that they shoulde bring them up in the fear of the Lord, and to the increase of Christ's kingdom.§§

Wherefore, they that be thus coupled together by God cannot be severed, or put apart, unlesse it be for a season, with the consent of both parties, to the end to give them-

* In *Hebrew* man is called *Isch*, and the woman *Ischa*, whereby is well expressed the natural affinity betwixt the man and his wife.

† Eph. v. 32. ‡ Gen. ii. 24. Matt. xix. 5. Mark x. 7, 8. Eph. v. 21. 1 Pet. iii. 7. § Eph. v. 25. Col. iii. 19. || John xvii.

¶ Rom. v. Heb. ix. 1 Pet. iii. 18. ** Eph. v. 22, 23, 24. Col. iii. 18. 1 Pet. iii. 1—6. 1 Cor. xi. 3, &c. 1 Tim. ii. 9, &c.

†† Rom. vii. 2. 1 Cor. vii. 39. Matt. xix. 9. ‡‡ 1 Cor. vii. 2, &c. §§ Eph. vi. 4.

selves the more ferventlie to fasting and prayer, giving diligent heed, in the mean time, that their too long being apart be not a snare to bring them into the danger of Sathan through incontinencie:*. And, therefore, to avoyde fornication, everie man ought to have his own wife, and everie woman her own husband,† so that so many as cannot live chaste, are bound by the commandement of God to marie,‡ that thereby the holie temple of God, which is our bodies, may be kept pure and undefiled: For since our bodies are now becomen the verie members of Jesus Christ, how horrible and detestable a thing is it, to make them the members of an harlot?§ every one ought therefore to keep his vessell in all purenesse and holinesse;|| for whosoever polluteth and defileth the temple of God, him will God destroy.¶

Here the minister speaketh to the parties that are there present to be married, in this wise.

I require and charge you, as ye will answeere at the day of judgement, when the secrets of all heartes shall be disclosed,** that if either of you doe know anie impediment, why you may not be lawfullie joyned together in matrimonie, that ye confesse it: For be ye well assured, that so manie as be coupled otherwise than God's worde doeth allowe, are not joyned together by God, neither is their matrimonie lawfull.

If no impediment be by them declared, then the minister saith to the whole congregation,

I take you to witnesse that be here present, beseeching you all to have good remembrance hereof, and moreover, if there be anie of you, which knoweth that either of these parties be contracted to anie other, or knoweth anie other lawfull impediment, let them now make declaration thereof.

* 1 Cor. vii. 5. † 1 Cor. vii. 2. ‡ 1 Cor. vii. 9. Matt. xix. 11.
 § 1 Cor. vi. 15, &c. 2 Cor. vi. 14—16. 1 Pet. ii. 11.
 || 1 Thess. iv. 3—5. Rom. vi. 12. Eph. v. 33. ¶ 1 Cor. iii. 16, 17.
 ** 1 Cor. iv. 5. Rom. ii. 2, 16. Matt. vii. 21—23.

If no cause be alledged, the minister proceedeth, saying to the man,

For as much as no man speaketh against this thing, you *N.* shall protest here before God and his holie congregation, that you have taken, and are now contented to have *M.* here present for your lawfull wife, promising to keep her, to love and intreat her in all things, according to the duetie of a faithfull husband,* forsaking all other during her life; and briefelie, to live in an holie conversation with her, keeping faith and trueth in all points, according as the word of God and his holie gospell doeth command.

The Answer.

Even so I take her, before God, and in the presence of this his congregation.

The minister to the spouse also saith,

You *M.* shall protest here before the face of God, and in presence of this his congregation, that ye have taken, and are now contented to have *N.* here present for your lawfull husband, promising to him subjection and obedience,† forsaking all other during his life; and finallie, to live in an holie conversation with him, keeping faith and trueth in all points, as God's word doeth prescribe.

The Answer.

Even so I take him, before God, and in the presence of this his congregation.

The minister then saith to the parties married,

Give diligent ear then to the gospell, that ye may understand how our Lord would have this holie contract kept and observed, and howe sure and fast a knot it is, which may in no wise be loosed, according as we are taught in the nineteenth chapter of Sainct *Matthew's* gospell.

* Col. iii. 19. 1 Pet. iii. 7. Matt. xix. 5. Eph. v. 25, 33. Mal. ii. 15, 16. † Eph. v. 22, 23, 24, 33. Col. iii. 18. 1 Tim. ii. 9, &c. 1 Pet. iii. 1—6.

The Pharisees came unto Christ to tempt him, and to grope his mind, saying, Is it lawful for a man to put away his wife for everie light cause? He answered, saying, Have ye not read, that he which created man at the beginning made them male and female, saying, For this thing shall man leave father and mother, and cleave unto his wife, and they twaine shall be one flesh, so that they are no more two, but one flesh? Let no man therefore put asunder that which God hath coupled together.

If ye believe assuredlie these words, which our Lord and Saviour did speak (according as ye have heard them now rehearsed out of the holie gospell), then may ye be certaine, that God hath even so knitte you together in this holie estate of wedlock; wherefore, applie your selves to live together in godlie love, in Christian peace, and good example, ever holding fast the band of charitie without anie breach, keeping faith and trueth the one to the other, even as God's word doth appoint.

Then the minister commendeth them to God, in this or such like sort,

The Lord sanctifie and blesse you, the Lord powre the riches of his grace upon you, that ye may please him, and live together in holie love to your lives end. So be it.

Then is sung the CXXVIII. Psalme, Blessed are they that feare the Lord, &c. or some other apperteining to the same purpose.

CHAP. XII.

The Visitation of the Sicke.

Because the visitation of the sicke is a thing verie necessarie, and yet notwithstanding it is hard to prescribe all rules apperteining thereunto; we referre it to the discretion of the godly and prudent minister, who, according as he seeth the patient afflicted, either may lift him up with the sweete promises of God's mercie through

Christ, if he perceave him much afraid of God's threatenings; or contrariwise, if he be not touched with the feeling of his sinnes, may beate him down with God's justice; evermore like a skilfull physitian, framing his medicine according as the disease requireth. And if he perceave him to want anie necessaries, he not onlie relieveth him according to his habilitie, but also provideth by others, that he may be furnished sufficientlie. Moreover, the partie that is visited may at all times for his comfort send for the minister, who doeth not onelie make prayers for him there presently; but also, if it so require, commendeth him in the publike prayers to the congregation.

** A Prayer to be said in visiting of the Sicke.*

Our good God, Lord and Father, the creator and conserver of all things, the fountaine of all goodnesse and benignitie, like as (amongst other thine infinite benefits, which thou of thy great goodnesse and grace doest distribute ordinarily unto all men) thou givest them health of bodie, to the end that they should the better know thy great liberalitie; so that they might be the more readie to serve and glorifie thee with the same; so contrariwise when we have evill behaved our selves, in offending thy majestie, thou hast accustomed to admonish us, and call us unto thee by divers and sundrie chastisements, through the which it hath pleased thy goodnesse to subdue and tame our fraile flesh; but especially by the grievous plagues of sicknesse and diseases, using the same as a mean to awake and stirre up the great dulnesse and negligence that is in us all, and advertising us of our evill life, by such infirmities and dangers, especially when as they threaten the verie death, which (as assured messengers of the same) are all to the flesh full of extreame anguish and tormentes, although they be notwithstanding to the spirit of the elect as medicines both good and wholesome: For by them thou doest move us to returne unto

* This Prayer is not in the old *Geneva* copy.

thee for our salvation, and to call upon thee in our afflictions, to have thine helpe, which art our deare and loving Father.

In consideration whereof, we most earnestly pray unto thee, our good God, that it would please thine infinite goodness, to have pity on this thy poore creature whom thou hast, as it were, bound and tied to the bedde by moste grievous sicknesse, and brought to great extremitie by the heaviness of thine hand.

O Lord, enter not into a compt with him, to render the reward due unto his works, but thorow thine infinite mercie remit all his faults, for the which thou hast chastised him so gently; and beholde rather the obedience which thy deare Sonne Jesus Christ our Lord hath rendered unto thee, *to wit*, the sacrifice which it pleased thee to accept as a full recompence for all the iniquities of them that receive him for their justice and satisfaction, yea, for their only Saviour.

Let it please thee, O God, to give him a true zeale and affection to receave and acknowledge him for his only Redeemer; to the ende also that thou mayest receave this sicke person to thy mercie, qualifying all the troubles which his sinnes, the horreur of death, and dreadful fear of the same, may bring to his weake conscience; neither suffer thou, O Lord, the assaultes of the mightie adversarie to prevaile, or to take from him the comfortable hope of salvation, which thou givest to thy dearly beloved children.

And for as much as we are all subject to the like estate and condition, and to be visited with like battell, when it shall please thee to call us unto the same; we beseech thee, most humbly, O Lord, with this thy poore creature, whom thou now presently chastisest, that thou wilt not extende thy rigorous judgment against him, but that thou woldest vouchsafe to shew him thy mercie for the love of thy deare Sonne Jesus Christ our Lord, who, having suffered the most shamefull and extreame death of the crosse, beare willingly the fault of this poore patient, to the end that thou mightest acknowledge him as one redeemed with his pretious blood, and receaved into the

communion of his bodie, to be participant of eternal felicitie, in the company of thy blessed angels; wherefore, O Lord, dispose and move his heart to receave by thy grace with all meeknesse this gentle and fatherly correction, which thou hast laide upon him, that he may endure it patiently, and with willing obedience, submitting himselfe with heart and minde to thy blessed will and favourable mercie, wherein thou nowe visitest him after this sort for his profite and salvation. May it please thy goodnesse, O Lord, to assist him in all his anguishes and troubles, and although the tongue and voyce be not able to execute their office in this behalf, to set foorth thy glorie; that yet at least thou wilt stirre up his heart to aspire unto thee onelie, which art the onelie fountaine of all goodnesse; and that thou fast root and settle in his heart, the sweet promises which thou hast made us in Christ Jesus thy Sonne, our Saviour, to the intent he may remaine constant against all the assaultes and tumultes which the enemie of our salvation may raise up to trouble his conscience.

And seeing it hath pleased thee, that by the death of thy deare Sonne, life eternall should be communicated unto us; and by the shedding of his blood, the washing of our sinnes should be declared; and that by his resurrection also, both justice and immortalitie should be given us, may it please thee to applie this holie and holosome medicine to this thy poore creature, in such extremitie, taking from him all trembling and dreadfull feare, and to give him a stoute courage in the middes of all his present adversities.

And for as much as all things, O heavenly Father, be knowne unto thee, and thou canst, according to thy good pleasure, minister unto him all such thinges as shall be necessarie and expedient, let it please thee, O Lord, so to satisfie him by thy grace, as may seeme most meete unto thy divine majesty. Receave him, Lord, into thy protection, for he hath his recourse and accesse to thee alone, and make him constant and firme in thy commandements and promises; and also pardon all his sinnes, both secrete, and those which are manifest, by the which

he hath moste grievouslie provoked thy wrath and severe judgementes against him; so as in place of death (the which both he and all we have justly merited) thou wilt grant unto him that blessed life which we also attend and looke for, by thy grace and mercie. Neverthelesse, O heavenly Father, if thy good pleasure be that he shall yet live longer in this worlde, may it then please thee to augment in him thy graces, so as the same may serve unto thy glorie; yea, Lord, to the intent he may conforme himselfe the more diligently, and with more carefullnesse, to the example of thy Sonne Christ Jesus, and that in renouncing himselfe he may cleave fully unto him, who, to give consolation and hope unto all sinners, to obtaine remission of all their sinnes and offences, hath caried with him into the heavens the thiefe which was crucified with him upon the crosse.

But if the time, by thee appointed, be come that he shall depart from us unto thee, make him to feele in his conscience, O Lord, the fruit and strength of thy grace, that thereby he may have a new taste of thy fatherly care over him from the beginning of his life unto the verie end of the same, for the love of thy deare Sonne Jesus Christ our Lord.

Give him thy grace, that with a good heart and full assurance of faith he may receive to his consolation so great and excellent a treasure, *to wit*, the remission of his sinnes in Christ Jesus thy Sonne, who nowe presenteth him to this poore person in distresse, by the vertue of thy promises revealed unto him by thy worde, which he hath exercised with us in thy church and congregation; and also in using the sacraments, which thou therein hast established for confirmation of all their faith that trust in thee unfainedly.

Let true faith, O Lord, be unto him as a most sure buckler, thereby to avoide the assaultes of death, and more boldly walke for the advancement of eternall life, to the end that he, having a most lively apprehension thereof, may rejoyce with thee in the heavens eternally.

Let him be under thy protection and governance, O heavenly Father; and although he be sicke, yet canst

thou heale him; he is cast downe, but thou canst lift him up; he is sore troubled, but thou canst sende redresse; he is weak, but thou canst send strength; he acknowledgeth his uncleannesse, his spots, his filthinesse, and iniquities, but thou canst wash him and make him clean; he is wounded, but thou canst minister most soveraigne salves; he is fearfull and trembling, but thou canst give him good courage and boldness: To be short, he is, as it were, utterly lost, and a strayed sheep, but thou canst call him home to thee againe. Wherefore, O Lord, seeing that this poore creature, thine owne workmanship, resigneth him wholly into thine hands, receave him into thy mercifull protection. Also, we poore miserable creatures, which are, as it were, in the field, readie to fight till thou withdraw us from the same, vouchsafe to strengthen us by thine Holie Spirit, that we may obtaine victorie in thy name against our deadly and mortall enemy. And furthermore, that the affliction and the combate of this thy poore creature in most grievous torments, may move us to humble our selves with all reverent feare and trembling under thy mightie hand, knowing that we must appeare before thy judgement seat, when it shall please thee so to appoint. But, O Lord, the corruption of our fraile nature is such, that we are utterly destitute of any meane to appeare before thee, except it please thee to make us such as thou thy self requirest us to be; and further, that thou give us the spirit of meeknesse and humility, to rest and stay wholly on those things which thou only commandest.

But for as much as we be altogether unworthie to enjoy such benefits, we beseech thee to receave us in the name of thy deare Sonne our Lord and Maister, in whose death and satisfaction standeth wholly the hope of our salvation.

May it also please thee, O Father of comfort and consolation, to strengthen with thy grace those which employ their travell and diligence, to the ayding of this sicke person, that they faint not by over much and continuall labour; but rather to goe heartily and chearfully forward in doing their endeavours towards him; and if

thou take him from them, then of thy goodness to comfort them, so as they may patiently beare such departing, and praise thy name in all things. Also, O heavenly Father, vouchsafe to have pity on all other sicke persons, and such as be by any other wayes or meanes afflicted, and also on those who as yet are ignorant of thy trueth, and appertaine neverthelesse unto thy kingdome.

In like maner on those that suffer persecution, tormented in prisons, or otherwise troubled by the enemies of the verity, for bearing testimony to the same. *Finally*, on all the necessities of thy people, and upon all the ruines and decayes which Sathan hath brought upon thy church: O Father of mercie, spread foorth thy goodnesse upon all those that be thine, that we, forsaking our selves, may be the more inflamed and confirmed to rest onely upon thee alone. Grant these our requestes, O our deare Father, for the love of thy deare Sonne our Saviour Jesus Christ, who liveth and reigneth with thee in unitie of the Holy Ghoste, true God for evermore. *So be it.*

CHAP. XIII.

The Burial.

The corps is reverently to be brought unto the grave, accompanied with the congregation, without any further ceremonies, which being buried, the minister, if he be present, and required, goeth to the church, if it be not farre off, and maketh some comfortable exhortation to the people, touching death and resurrection.*

* See First Book of Discipline, Chap. XIV.

THE
FORME AND ORDOUR
OF THE
ELECTION AND ADMISSION OF
THE SUPERINTENDENT:

WHICH MAY SERVE IN ELECTIOUN OF ALL UTHER MINISTERS.

AT EDINBURGH THE NINTH OF MARCH ANNO 1560.

JOHN KNOX BEING MINISTER.

“ And whan they had ordeined them eldars by election in everie congregation, and had prayed and fasted, they commended them to the Lord on whom they beleved.”—Acts xiv. 23.

ORDINARLY PRINTED WITH THE BOOK OF COMMON ORDER.

TO WHICH IS ADDED

THE ELECTIOUN OF ELDARS AND DEACONIS

IN THE

CHURCH OF EDINBURGH.

THE
FORME AND ORDOR
OF THE
ELECTION OF THE SUPERINTENDENT,
WHICH MAY SERVE IN THE ELECTIOUN OF ALL UTER MINISTERS.
AT EDINBURGH THE NINTH OF MARCH, 1560.*
JOHN KNOX BEING MODERATOR.†

FIRST was made a sermon, in the which thir heads wer intreated. 1. The necessitie of ministers and superintendents. 2. The crymes and vices that might unable them of the ministerie. 3. The vertues required in theme. 4. And last, whethir such as by publict consent of the church wer called to such office myght refuis the same.

The sermon finished, it wes declared be the same minister (maker thereof), that the lords of the secrete counsall hed gevin charge and power to the churchis of *Louthian* to cheis Mr *John Spottiswood* superintendent, and that sufficient warning wes maid be publick edict to the churchis of *Edinburgh*, *Linlithgow*, *Striveling*, *Trenent*, *Hadington*, and *Dumbar*; as also to Earles, Lords, Barons, Gentelmen, or uthers havand or that might claime to have vote in election, to be present that day at that same houre.

And therefor inquisition wes made who wer present and who wer absent, after wes called the said Mr *John*

* 1561. For the year did not then begin in *Scotland* till the 25th of *March*.

† Some copies have *Minister*.

Spotiswood, who answering, the minister demanded give any man knew any cryme or offence to the said Mr *John*, that myght unable him to be called to that office, and that he demanded thryse. Secundarily, Question was moved to the hole multitude give ther was any uther whom they wald put in election with the said Mr *John*: The people wer asked if they wald have the said Mr *John* superintendent? If they wald honor and obey him as Christ's minister? and confort and assist him in everie thing pertaining to his charge?

They Answered,

We will and do promise unto him such obedience as becometh the scheip to geve unto their pastor, so long as he remaineth faithful in his office.

The Answers of the People and their Consent received, these Questionis were proponed to him that wes to be elected.

Quest. Seeing that ye heare the thrist and desyir of this people, do ye not think your self bound in conscience before God to support them that so earnestlie call for your confort, and for the fruict of your labours?

Ans. If any thing wer in me able to satisfie their desyir, I acknowledge my self bound to obey God's calling by them.

Q. Do ye seke to be promoted to this office and charge for any respect of worldlie commoditie, riches, or glorie?

A. God knoweth the contrair.

Q. Beleve ye not that the doctrine of the prophets and apostles, contened in the books of the New and Olde Testaments, is the onlie trew and moste absolute foundation of the universal church of Christ Jesus? Insomuch that in the same Scriptures ar contened all thingis necessare to be beleved for the salvation of mankynd?

A. I verilie beleve the same, and do abhor and utterlie refuse all doctrine alledged necessare to salvation that is not expressedlie contened in the same.

Q. Is not Christ Jesus, man of man according to the flesh, *to wit*, the sone of *David*, the seid of *Abraham*, conceived of the Holy Ghost, borne of the virgine his mother, the only head and mediator of his church?

A. He is, and without him there is neither salvation to man, nor lyfe to angell.

Q. Is not the same Lorde Jesus the onlie trew God, the eternal Sone of the eternal Father, in whom all that shall be saved wer elected before the foundation of the world wes layd?

A. I acknowledge and confes him in the unitie of his Godhead, to be God abuife all things, blessed for evir.

Q. Shal not they whom God in his eternal counsell hath elected, be called to the knowledge of his Sone our Lord Jesus? And shall not they, who of purpose ar called in this lyfe, be justified? And where justificatioun and free remissioun of sinnes is obtened in this life be fre grace, shall not the glory of the sonnes of God follow in the general resurrection, when the Sone of God shall appear in his glorious majestie?

A. This I acknowledge to be the doctrine of the apostles, and the most singular confort of Goddis children.

Q. Will ye not then contene your selfe in all doctrine within the bounds of this foundatioun? Will ye not study to promove the same als well be your lyfe as be your doctrine? Will ye not, according to the graces and utterance that God shall grant unto you, profes, instruct and mantene the purity of the doctrine contened in the sacred word of God? And to the uttermost of your power, will ye not gain-stand and convince the gain-sayers and the teacharis of mennis inventions?

A. That do I promise in the presence of God, and of his congregatioun here assembled.

Q. Know ye not that the excellencie of this office, to the which God hath called you, requireth that your conversation and behaviour be such as that ye may be irreprehensible, yea, even in the eyis of the ungodly?

A. I unfainedly acknowledge and humblie desire the church of God to pray with me, that my lyfe be not slanderous to the glorious evangel of Christ Jesus.

Q. Because you ar a man compassed with infirmities, will you not charitablie and with lowlines of spirit receave admonitioun of your brethren? And give ye shall happin to slide or offend in any poynt, will ye not be subject to the discipline of the church, as the rest of your brethren?

The Answer of the Superintendent or Minister that is to be elected.

I acknowledge my selfe a man subject to infirmitie, and one that hath need of correctioun and admonitioun, and therefore I most willinglie subject my selfe to the holosome discipline of the church, yea, to the discipline of the same church by the which I am now called to this office and charge, and heire, in Goddis presence and yours, do promis obedience to all admonitions secretly or publictly gevin, unto the which, if I be found inobedient, I confes my selfe most worthy to be ejected, not only from this honor, bot also from the society of the faithfull, in case of my stubburnnes: For the vocation of God to beare charge within his church, maketh not men tyrants nor lordes, bot appointeth them servandis, watchmen and pastors to the flock.

Thus ended, Question must be asked again of the Multitude.

Require ye any farther of this your superintendent?

If no man answer, let the minister proced.

Will ye not acknowledge this your brother for the minister of Christ Jesus? Will ye not reverence the word of God that procedeth fra his mouth? Will ye not receave of him the sermon of exhortation with patience, not refusing the holesom medicine of your saules, although it be bitter and unplesing to the flesh? Will ye not finally mantean and confort him in his ministry, against all such as wickedlie wald rebell against God and his holy ordinance?

The People answer,

We will, as we will answer to the Lord Jesus, who hath commanded his ministers to be had in reverence, as his ambassadors, and as men that carefullie watch for the salvation of our saules.

Let the Nobilitie be urged with this.

Ye have hard the dewtie and profession of this our brother, by your consentis appointed to this charge, as also the dewtie and obedience which God requireth of us towards him here in his ministerie: Bot because that neither of both are able to performe any thing without the especial grace of our God in Christ Jesus, who hath promised to be present with us, evin to the consummation of the worlde, with unfained hartis, let us crave of him his benedictioun and assistance in this worke begun to his glory, and for the confort of his church.

The Prayer

O Lord, to whom all power is gevin in heavin and in earth, thou that art the eternal Sone of the eternall Father, who hast not onlie so loved thy church, that for the redemption and purgatioun of the same, thou hast humbled thy self to the death of the croce, and thereupon hast sched thy most innocent blode, to prepare to thy selfe a spouse without spot, bot also to retene this thy most excellent benefit in recent memorie, hast appointed in thy church teachers, pastors, and apostels, to instruct, comfort, and admonish the same: Look upon us mercifully, O Lord, thou that only art king, teacher, and hie preast to thy awin flock; and send unto this our brother, whom in thy name we have charged with the cheif cair of thy church within the boundis of *Louthian*, such portion of thy Holy Spirit, as thereby he may rightlie divyd thy word to the instructioun of thy flock, and to the con-

futatioun of pernicious erroris and damnable superstitions: Geve unto him, good Lord, a mouth and wisdom, whereby the enemies of thy trueth may be confounded, the wolves expelled and drevin from thy fald, thy schep may be fed in the holesome pastures of thy most holy word, the blind and ignorant may be illuminated with thy trew knowledge. Finallie, that the dregges of superstitioun and idolatrie, which yet resteth within this realme, being purged and removed, we may all not only have occasion to glorifie thee our only Lord and Saviour, bot also daylie to grow in godlines and obedience of thy most holy will, to the destruction of the bodie of sinne, and to the restitution of that image, to the which we wer ones created, and to the which, after our fall and defection, we ar renewed by participation of thy Holy Spirit, which by trew faith in thee, we do profes as the blessed of thy Father, of whom the perpetuall encrease of thy graces we crave, as by thee our Lord, King, and onlie Bischop, we ar taught to pray, *Our Father, &c.*

The Prayer ended, the rest of the ministers, and eldars of that church, if any be present, in signe of there consent shall tak the elected be the hand.

The chiefe minister shall give the benedictioun as followeth.

THE BENEDICTION.

God the Father of our Lord Jesus Christ, who hath commanded his evangell to be preached to the confort of his elect, and hath called thee to the office of a watchman owir his people, multiplie his graces with thee, illuminate thee with his Holy Spirit, confort and strenthen thee in all vertew, governe and guyde thy ministerie to the prayse of his holy name, to the propagation of Christ's kingdome, to the confort of his church, and finally, to the plaine discharge and assurance of thy awin conscience in the day

of the Lord Jesus; to whom with the Father, and with the Holy Ghost, be all honour, prayse, and glory, now and evir. *So be it.*

The last Exhortation to the Elected.

Tak heed to thy selfe, and unto the flock committed to thy charge, feid the same cairfullie, not as it wer be compulsion, bot of very lufe, which thou bearest to the Lord Jesus, walke in simplicitie and purenes of lyfe, as it becumeth the trew servand and the embassadour of the Lord Jesus. Usurpe not dominion nor tyrannicall authoritie owir thy brethren: Be not discouraged in adversitie, bot lay before thy self the example of the prophets, apostles, and of the Lord Jesus, who in their ministry sustened contradiction, contempt, persecution and death: Feare not to rebuke the world of sin, justice and judgment: If any thing succeid prosperously in thy vocation, be not puffed up with pryde, nether yit flatter thy self, as that the good succes proceded from thy vertew, industrie or cair: Bot let evir that sentence of the apostle remain in thy hart, *What hast thou which thou hast not receaved? If thou hast receaved, why glories thou?* Confort the afflicted, support the poore, and exhort utheris to support them: Be not solist for things of this lyfe, but be fervent in prayer to God for the increase of his Holie Spirit. And finallie, behave thy selfe in this holy vocation with such sobriety, as God may be glorified in thy ministerie; and so shal thou schortlie obtaine the victorie, and shal receave the crowne promised, when the Lord Jesus shall appeare in his glorie, whose omnipotent Spirit assist thee and us to the end. *Amen.*

Sing the xxiii. Psalm.

THE ELECTIOUN OF EL DARIS AND DEACONIS

IN THE

CHURCH OF EDINBURGH.*

BEFORE that there wes any publick face of the trew religioun within this realme, it pleased God of his mercie to illuminate the harts of many private persones, so that they did perceave and understand the abuses that war in the Papistical church, and thereupon they did withdraw themselvis from participation of their idolatrie.

And because the Spirit of God will never suffer his awin to be idil, and voyd of all religion; men began to exercise themselvis in reading of the Scriptures secretlie within their awin houses, and thereunto war added secret prayers publictlie made within the houses, after schort proces of time, God gadthered houses togidder in one hous to the same exercise, some times in the feild, and some times in houses by nyght: And then began men inspyred, no doubt by the Spirit of God, to consider that diverse houses and varietie of persones could not be kept in good obedience and honest fame without oversearis, eldaris, and deaconis; and so began that smal flok to put themselves in such ordour as if Christ Jesus had plainlie triumphed in the middes of them by the power of the Evangel, and so they did elect some to occupy the supreme place of exhortation and reading, sum to be eldaris and helparis to them for the oversight of the flok, and sum to be deaconis for the collection of almis to be distributed to the poore of their awin bodie. Of this smal beginning is that ordour that now God of his mercie

* It is uncertain when this was written; but it is in the manuscript copy of *Knox's History*, which is in the College Library of *Glasgow*, and is printed at *Edinburgh* with other publick papers by *Robert Lekpre-vick*, anno 1569. It is approved by the General Assembly, *April* 1582, *Sess. 12.* in these words, *Concerning ane general order of admission to the office of eldaris, referris it to the order usit at Edinburgh, qwhilk we approve.*

hath gevin unto us publictlie within this realm, and principallie within this town of *Edinburgh* proceeded: For when it pleased the merciful goodnes of our God to geve the victorie to the evangel of his deare Son our Lord Jesus, and to suppress and beat down the pryde of the enemies of all trew religion within the realme; of the principals of such as war knowin to be men of good conversation and honest fame in the privie church war chosen eldaris and deaconis, to rule with the minister in the publick church; which burden they patiently sustened a zeir and more: And then, because they culd not, without neglecting their awin private houses, longer wait upon the publick charge, they desired that they might be releaved, and uthers might be burdened in their rume, which was thought a petition reasonable of the whole church; and therefore it was granted unto them that they shuld nominat and geve up in election such personages as they in there consciences thoght most apte and abil to serve in that charge, providing that they shuld nominat double moe persones then wer sufficient to serve in that charge, to the end that the whole congregatioun might have there fre vote in there election. And this ordour hath bene ever observed since that tyme in the church of *Edinburgh*; that is, the old session before there departing nominates twentie-four in election for eldars, of whom twelve ar to be chosen; and two and thirtie for deacons, and of them sixtene to be elected: Which persones ar publictlie proclaimed in the audience of the whole church upon a *Sonday* before noon efter sermon, with admonition to the church, that if any man know any notorious cryme or cause that might unable any of those persones to enter in such a vocation, that they should notifie the same the next *Thurisdai* to the session, or if any knew any persones more able for that charge, they shuld notifie the same unto the said session, to the end that no man without the church shuld complein that he was spoiled of his libertie in electioun.

The *Sonday* following in the end of the sermon before noon, the hole communicantes ar commanded to be present at after noon, to geve there votes, as they will

answer before God, to such as they think most able to bear the charge of the church with the ministers. The votes of all being receaved, the scrolles ar delivered to any of the ministers, who keipeth the same secret from the sight of all men till the nixt *Thurisdai*, then in the session he produces them that the votes may be counted; where the maniest votes, without respect of persone, hath the first place in the eldarschip, and so proceeding til the number of twelf be compleit: So that if a poore man excede the rich man in votes, he precedeth him in place, and is called the first, second and thrid eldar, evin as the votes answereth. And this same method is observed in the election of the deaconis.

The *Fryday* after that judgement is tane what persones ar elected for elders and deacons to serve for that zeir, the minister after his sermon readis the same names publictlie, and geves commandement publictlie that such persones be present in the church the nixt *Sondai* at sermon before noon, in the place to be appoynted for them to accept that charge, that God by the pluralitie of votes had laid upon them: Who being convened, the minister after sermon readis the names publictlie, the absents ar noted, and the presentes ar admonished, to consider the dignitie of that vocation whereunto God hath called them, the dewtie that they aw to the people, the danger that lyis upon them if they be found negligent in that there vocation; and finallie, the dewtie of the people towardis the persones elected. Which being done, this prayer is red.

The Prayer in the Election of Eldaris and Deaconis.

O eternal and everlasting God, Father of our Lord Jesus Christ, who, of thy infinite mercie and goodnes, hast chosin to thy self a church of the lost seid of *Adam*, which thou hast ever reuled by the inspiration of thy Holy Spirit; and yit not the les hast alwayis used the ministerie of men, als weill in preaching of thy word, and administration of thy sacraments, as in guiding of thy flok, and providing for the poor within the same; as

in the law, prophets, and in thy glorious evangel we have witness. Which ordour, O Lord, thou of thy mercie hast now restored to us again, after that the publique face of thy church hath bene deformed be the tyrannie of that *Roman Antichrist*. Grant unto us, O heavenlie Father, hartis thankful for the benefits that we have received, and geve unto these our brethren elected unto the charges within thy church, such abundance of thy Holy Spirit, that they may be found vigilant and faithful in that vocation whereunto thou of thy mercie hast called them.

And albeit, O Lord, these small beginningis ar condemned of the proud world, yet, Lord, thou for thy awin mercyis sake blesse the same, in such sort that thy godlie name may be glorified, superstition and idolatrie may be rooted out, and verteu may be planted not only in this generation, bot also to the posterities to come. *Amen*. Grant us this, mercieful Father, for Jesus Christ thy Sonnes saik, in whose name we call unto the as he hath taught us, saying—

Our Father, &c.

And so with the rehersal of the Beleif. After which shall be sung this portion of the 103 Psalme, verse 19, *The heavens hie ar made the seat*, and so to the end of that Psalme. After the which shall this schort Admonition be gevin to the elected.

Exhortation to the Elected.

Magnifie God, who of his mercie hath called you to rule within his church; be faithful in your vocation, schaw your self zealous to promote vertew, feir not the faces of the wicked, but rebuke their wickednes: Be merciful to the poore, and support them to the uttermost of your power; and so shall ye receave the benediction of God, present and everlasting.

God save the King's majestie, and geve unto him the spirit of sanctificatioun in his zong age. Blesse his Regent, and such as assist him in upryght counsal. And ather fructfullie convert, or suddanlie confound the enemies of trew religion, and of this afflicted common-wealth.

FINIS.

Date Due

41 21 '43

APR 30 1988

PAID

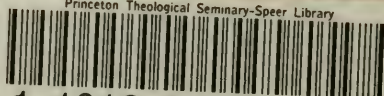
103

[Illegible handwritten text]

100



Princeton Theological Seminary-Speer Library



1 1012 01021 8024